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The
CHRISTIAN CENTURY
A Journal of Religion

Liberalism and Its Exploiters

By Lewis Worthington Smith

August Survey of Books

Reviews of New Books by John Dewey,
Principal Jacks and Thirteen
Other Authors

Statesmanship for Next Winter

An Editorial

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The CHRISTIAN CENTURY

August 5, 1931

CHARLES CLAYTON MORRISON, *Editor*
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WINFRED ERNEST GARRISON, *Literary Editor*

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A. CROWTHER SMITH — CHARLES DANIEL BRODHEAD

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Contributors to This Issue

LEWIS WORTHINGTON SMITH, professor of English literature, Drake university, Des Moines, Iowa; author, "The Sky-Line in English Literature," etc.

J. S. ELLIS, minister, Scranton, Iowa.

EDWIN T. BUEHRER, minister First Congregational church, Haworth, N. J.

N. M. GRIER, professor of biology, Wagner college, Staten island, New York city.

GRACE GRANT BAKER, St. Louis, Mo.

JAMES DANIEL MARTIN, minister First Presbyterian church, Lebanon, Ind.

BUELL G. GALLAGHER, minister First Congregational church, Passaic, N. J.

RAYMOND KRESENSKY, minister Presbyterian church, Bellevue, Iowa.

GRACE D. PHILLIPS, librarian divinity school, University of Chicago.

W. ROBINSON, principal Overdale College, Birmingham, England.

W. A. HARPER, president Elon college, Elon, N. C.; author, "Character Building in Colleges," etc.

HAROLD HALLETT, Scranton, Pa.

ROBERT GRENVILLE ARMSTRONG, minister South Congregational church, Pittsfield, Mass.

The Office Notebook

Since the suggestion for the study of unemployment in adult classes and other church groups appeared in a recent editorial, there has been a continuous flow of letters asking about available study materials. We will mention only three sources; those who run down these will be led to others.

First: the research department of the Federal council of churches at 105 East 22nd street, New York city. A wide variety of material is available here, including the full proceedings of the conference held at Washington last winter.

Second: the research department of the League for Industrial Democracy, 112 East 19th street, New York city. Back files of its special magazine, The Unemployed, will be found valuable.

Third: back numbers of the Survey, to be found in almost any library, or from the office of that paper, also 112 East 19th street, New York city.

And if you want the best recent book: "The Problem of Unemployment," by Paul H. Douglas and Aaron Director. It's a Macmillan book.

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

THE OUTCOME of the London conference of statesmen is difficult to interpret. On the face of things, the accomplishments were almost negligible. The hope that a comprehensive and adequate scheme for the stablization of Germany would issue from the meeting was disappointed. Practically the only action appears to have been an approval of the continuation of the $100,000,000 credit which had been previously agreed upon by the Bank of International Settlements. No large supplementary loan—Germany hoped for $500,000,000—was provided. There are probably two explanations. One, that there is still hope that Germany, by heroic efforts, under the exercise of the government's almost dictatorial powers, may be able to wriggle through the crisis without so great a loan. The other, that any scheme for substantial relief was blocked by the French attitude. It was apparent at London that Great Britain and the United States were strongly disposed to find relief for Germany, and to do so whether France participated or not. Indeed, one of the dangers of the conference was that the sympathy of the two Anglo-Saxon nations for Germany might grow into an entente the effect of which would be to isolate France, who would then gather her proteges of the Little Entente under her wings and with Italy and Belgium, and perhaps Russia, set up a new balance of power.

Uncertain Gains of the London Conference

Threat of Division Avoided

THAT this outcome was avoided, at least for the moment, is to the credit of the conference. No doubt the negotiations are still going on behind the scenes, and especially during the visits of MacDonald and Henderson, of Great Britain, and Stimson, of the United States, to Berlin. The purpose of these visits was more than a desire to make a public gesture toward Germany, implying confidence and cooperation if and when further cooperation might be required. But these statesmen certainly utilized their visits, the first of an official character since the war, to find a basis of agreement between France and Germany upon which the former may be brought to share with England and America in whatever action is taken to support and rehabilitate German finances. The stubborn position of France is as clear as it is brutal. She wants political guarantees from Germany, three in particular—abandonment of the proposed German-Austrian customs union, abandonment of the second vest-pocket battleship now building, and suppression of all agitation for revision of the Versailles treaty—as the condition of any loan. How far France can go in forcing these demands is, of course, the question. If Germany goes bankrupt, France will be no less involved in the ensuing chaos than other western capitalist nations. And it goes without saying that she will yield her conditions rather than see Germany go either communist or fascist. But she is banking on her strategic financial and political position in relation to Great Britain to prevent that country from joining with America in any scheme of aid for Germany which leaves her out. The final result, France believes, will be that Germany will come around to her door, hat in hand, to accept the conditions which she imposes.

Strategic Position Held by France

AND undoubtedly France is in the strongest position of any European nation to exploit the existing crisis in her own political interest. France is the most prosperous nation in the world today. In addition to a minimum of unemployment, her gold reserve is second only to that of the United States. She is in a position to disturb British finances, if not indeed to dictate to the Bank of England. She has no long term investments in Germany, in contrast to Britain and America, whose bankers together have invested more than four billion dollars, which could not be collected in the event of the insolvency of the German state and its financial structure. All this must be taken into account in appraising the French attitude. The present crisis gives France an opportunity to tighten again some of the screws which have been partially loosened in the past five years. She regrets her with-

drawal of troops from the Rhineland after the adoption of the Young plan. She is apprehensive over the submission of the German-Austrian customs plan to the world court, whose decision is likely to go against her. She resents the German ingenuity which devised a cruiser coming within the Versailles treaty limitation of 10,000 tons but possessing capital ship efficiency which the limitation was intended to prohibit. And she charges that the Hitler uprising and the more independent spirit of the Bruening and Curtius diplomacy are indicative of a less conciliatory Germany than that of which the late Dr. Stresemann was the spokesman. Now that Germany is in financial trouble France is determined to use her paramount economic position to tighten up the loosened screws in the political rack fashioned and fixed upon the vanquished country by the treaty of Versailles.

China Once More In Confusion

ONCE more it becomes totally impossible at this distance to tell with certainty what is happening in China. That there is a rebel government in the south and that certain disaffected generals are at least going through the motions of an uprising in the north is clear. That there has been an attempt on the life of T. V. Soong, finance minister and strongest man in the Nanking cabinet, is also established. But beyond this the confusion defies analysis. By far the most sensational report of the past week has been one, professing to emanate from the Canton government, that it had been approached to join in an attack on Japan, with the Manchurian-Korean border as the theater of action. Can there be any truth in this? Governments in desperate straits have been known to embrace foreign wars as a means of securing solidarity at home, and the Nanking government is obviously hard pressed to maintain any semblance of authority. But the outcome of such a war would so certainly be disastrous that it is almost impossible to believe that Nanking, whatever its desperation, would resort to that course. On the other hand, it needs to be borne in mind that the Canton foreign minister, Eugene Chen, is at present in Japan seeking support for his rebellious government. Mr. Chen is a veteran newspaper editor, and it is not beyond the realm of possibility that he might have "planted" this story for its reverse effects on his present embassy. Whatever the truth may turn out to be, it is evident that China is still in so chaotic a condition as to make much progress toward inner reform or stability impossible this summer.

Trouble in the Coal Fields

AS Senator James J. Davis, the former secretary of labor, was trying to address a miner's meeting in the anthracite regions of Pennsylvania a gas-bomb was thrown which quickly reduced the senator to tears and speechlessness. But unless a miracle happens within the next week or two, the whole country is likely to be brought close to the verge of tears over the coal mining situation. The administration has recognized the seriousness of the strikes which have broken out in the soft coal regions of western Pennsylvania, Ohio and West Virginia, and has tried to set up a conference between operators and miners. The trouble is that the administration is trying to work through the old orthodox miners' union, of which John L. Lewis is president, while that union no longer represents more than a handful of the miners. The coal industry is almost hopelessly disintegrated. The mining companies are cutting each others' throats; there are at least three kinds of miners' unions and they are cutting each others' throats. Meanwhile the strikes are spreading; miners' families are being evicted; hunger and desperation are increasing; there has already been some shooting and there is every prospect of more to come. Wages in the industry can hardly go lower than they now are —not if they are expected to sustain life at all. But wages will probably be driven lower unless the miners regain the bargaining power which they lost when their unions were practically demolished ten years ago. When considering the outlook for a return of prosperity, Americans must remember this basic industry of mining, with its utter disorganization. Add to that the disorganization in two other basic industries—agriculture and textiles—and the prospect is truly ominous. The troubles now mounting up in the coal fields may easily prove to be but the beginning of a long season of desperate industrial struggle.

Toward Freedom Of the Air

RECENT developments in the radio world indicate that some progress is being made toward freeing the air from the danger of monopoly control. Reports are current throughout the industry that, before congress meets, the Radio Corporation of America will convert its holdings into an "open patent pool" which will be available for use by all manufacturers on reasonable terms to be decided by a board of independent trustees. The move is obviously designed to head off the suit instituted by the department of justice which seeks to dissolve R. C. A. under the anti-trust laws, as well as to forestall new legislation which congress will almost certainly enact unless the radio trust radically modifies its policies. The decision of R. C. A. to give up the fight to maintain its corner on manufacturing patents frees the equipment end of radio from its threatened monopoly control. At the same time, the opinion of the federal circuit court of appeals sitting in Chicago that the former radio station WMBB-WOK had no vested right in an air channel goes a long way toward guarding against monopoly in broadcasting. The court holds that the radio commission had a perfect right to order the station off the air, since grants of channels do not confer vested interests but are only "per-

missive." It is already prophesied from Washington that this decision will be made the basis for a drastic reduction in the number of stations next fall and winter. Against that the public will have little complaint; there are too many radio stations now operating. But the public will be heard from if the radio commission's pruning process works out so as to increase the monopoly of the air by chain programs, and to reduce still further the opportunities of noncommercial broadcasting.

Scandinavian Clergy Repudiate War

A CONFERENCE of the antimilitaristic clergy of Denmark, Norway and Sweden, held in Copenhagen early in June, listened to words which would have the approval of at least twelve thousand American ministers and passed resolutions expressing their own unqualified repudiation of war. "War as we have learned to know it," said the welcoming speaker, "is the most flagrant godlessness and immorality that the world has ever seen. Here we take our stand. War is in opposition to the spirit of the church. Here we must utter an absolute 'I will not' —a devout 'No!'" Said another: "We demand of the state that it shall under no circumstances compel a citizen to take part in a situation which makes it necessary for him to murder his fellowman. In the pacifist movement the friends of world amity can feel the heartbeat of the Prince of Peace." Not less impressive than these and other ringing declarations of the participants in the conference was the reception of them by the public and the press. Among the speakers was the Danish minister of foreign affairs, who saw no reason to take any attitude other than one of encouragement toward this repudiation of war by the clergy. A leading daily, Politikens Ugeblad, commented thus: "It should not seem strange that the men whose life work it is to spread the gospel of the Prince of Peace should stand on the side of peace, but since the moment Christianity became a power, ecclesiastical leaders have stood on the side of war and extreme nationalism. In recent years, since the prevalence of the democratic idea, the situation has slowly changed. . . . Whether one calls it revolution or evolution, a change has taken place. Militarism has lost some of its most valuable supporters. Now it is the clergymen themselves who come, Bible in hand, and say: We cannot, we will not, we dare not longer tolerate war and militarism. It had to come. The world changes slowly, but it does change."

A Discouraging Memorandum

FRANCE has definitely come to occupy the position in international relations which Germany ingloriously held before the war. In the old days, every effort at disarmament and the constructive advancement of world peace was either blocked or compromised by Germany's aloof and uncooperative attitude. The record of the two Hague conferences is evidence of this. Since the war, the spirit that was formerly in Germany has taken up its abode in present-day France. Her attitude toward disarmament is revealed with discouraging frankness in the memorandum submitted the other day to the League of Nations. Replying to the request which the league issued to all nations to submit full statements concerning their present military and naval armament, France presented her inventory and added the statement that she would be unable, under present conditions, to do with less. What is meant by "present conditions" is, of course, not clear. There is no proposal that France or any other country reduce under present conditions. It is proposed to reduce all around. This obviously would change "present conditions." Clearly France means something else by the term. Does she refer to Italy's demand for theoretical parity with France? Does she refer to Russia, the supposed "menace" of which requires a large standing army in the rest of Europe, and an army whose larger part France is only too willing to contribute? Or does she refer to an international agreement including the United States—such, for example, as a pact for the consultation of signatories to the Kellogg pact in the event its violation was threatened? If it is a consultative agreement that France wants, there is little question that the United States would join, provided it could be adopted under circumstances which would not imply a quid pro quo for France's reduction of armament. But if the lack of such a pact is what France means by "present conditions," it is obviously highly undiplomatic to say so. Unless, indeed, France wants to make it impossible for the United States to adhere to it.

Statesmanship for Next Winter

PRESIDENT HOOVER'S committee on unemployment has been given a report by Mr. Allen Burns, head of the national organization of community chests and councils, which, if it reaches the President's eyes, ought to go far to shake his determination to depend wholly upon private charity and community responsibility in meeting the national emergency. The report declares that twice as many people will be in want during the coming winter as during last winter, even if unemployment does not increase, because of the depletion of the resources of the unemployed and of those who have only part time employment.

Mr. Burns paints a gloomy picture of what may be expected next winter, and declares that "private philanthropy cannot possibly raise the funds needed to meet the aggregate demand." Considering that the total amount which the community chests expect to raise for the year beginning next fall is eighty-two

million dollars, only seven millions more than was raised in the previous year, and considering that the community chests finance practically all the institutional charities of the larger cities, it is easy to see how inadequate private philanthropy will prove. What will be left for specific unemployment relief, after ordinary charitable demands are met, would not be enough to make adequate provision for unemployment relief in a single larger city of America.

The report to the President continues: "The larger share of relief must be met through municipal and county appropriations." It is easy to see why this recommendation is made. Since the method which the President has consistently recommended, that is, private charity, is found inadequate, some method must be found which does not violate the President's insistence that the federal treasury shall not be tapped for the purpose of relief for the unemployed. No other method is available but to load the burden upon municipal and county treasuries. Perhaps it is quite proper that they should bear a portion of the burden. But unfortunately many of the county and city governments are facing virtual bankruptcy and they will not be inclined to be very generous toward the unemployed.

A good illustration of the working of pure municipal relief is found in Detroit, where Mayor Murphy insisted on making adequate provision for the unemployed to the extent of spending two million dollars per month for relief. Meanwhile, the depression hit business men as well as laborers, and eleven million dollars in taxes remained uncollected. The relief burden, together with the delinquency in tax payments, forced the city into the hands of the bankers who helped it out of its emergency only on condition that the relief program be practically eliminated. The auto magnates who have a special responsibility for the vast number of unemployed auto workers who throng Detroit do not live in that city and were never reached by Detroit's tax program or were certainly not called upon to bear their full burden of relief. Municipal relief simply meant that great industrialists escaped their responsibilities and that the average taxpayer upon whose shoulders the load was placed was incapable of bearing it without the help of the great concerns.

While other cities have not been as generous as Detroit, the weaknesses of pure municipal relief have been evident everywhere. Our whole experience during the past year proves not only, as the President's commission admits, the inadequacy of private relief but the inadequacy of municipal and county relief. A national crisis should be met by national action. The report of the President's commission declares: "It is evident that we must all prepare for a major task in social statesmanship." Statesmanship would require first of all that a major crisis be dealt with by resources adequate to the problems which the crisis has raised. The logic of the whole situation points to the necessity of federal relief. This does not mean that states, cities and counties should be absolved of all responsibility. It means, however, that only national legislation can properly equalize the burden which ought to be born. The state of Arkansas cannot levy on the vast fortunes centralized in New York and Chicago and other centers. Only the national government can do that.

The real reason why the national government is so hesitant about national legislation for unemployment relief is that it knows any adequate measure would require raising the percentage of income tax which the wealth of this country pays. It is naturally hesitant to do this for it knows how unpopular such a course would be. Yet nothing less than a tax lexy upon the wealthy and the comfortable for the sake of preventing the starvation of the unfortunate unemployed this coming winter can possibly be regarded as adequate "social statesmanship."

It is probably too late to initiate a system of unemployment insurance in time to do any good this winter. The best that can be expected for the time being is a national fund which will come to the aid of local unemployment funds. But ultimately the experience through which our nation is going must drive us to the acceptance of the principle of unemployment insurance on a national scale. The large wealth of the country will continue to oppose it and will find many reasons for regarding it as dangerous. Its opponents will be quite right in pointing out that it contains perils, as the English and the German experience prove. It tends, for instance, to pauperize. But so does every other kind of relief.

When men are out of work they must either be supported without working, given work artificially created, or allowed to starve. Artificially created work, such as public projects may afford, cannot be initiated upon a sufficiently large scale to guarantee help for everyone. There remains therefore only relief or starvation. Those who say that haphazard and unsystematic relief is socially less dangerous and less inimical to the "initiative of the worker" are mouthing phrases which have no basis in social experience. Civilized communities when confronted with the alternative of relief or starvation choose the alternative of relief and try to make it as systematic and adequate as possible. The best proof of the validity of unemployment insurance is the fact that in both England and Germany, in spite of some weaknesses in the system of each, there is not a voice, not even that of a tory, which is now being raised for the abolition of the system.

There is perhaps no more striking proof of the political naivete and lack of social experience of the American people than the fact that we approach the second winter of a serious unemployment period without having progressed to any perceptible degree in the direction of this needed method of social amelioration. Every institution of public education, the churches above all, should help our people to recognize the necessities of the situation and the possibil-

Craftiness is written all over the face; the eyes are those of a calculating Yankee vendor of wooden nutities of escape from social catastrophe in a winter which promises to be one of the worst in American history.

Covered Wagon Days

(EDITORIAL CORRESPONDENCE)

Salt Lake City, July 25.

BY pure chance I have found myself in Salt Lake City during the annual Covered Wagon celebration. Despite a heat wave that has kept the thermometer above the hundred mark all over the Rocky mountain and southwest region for upwards of ten days, the festivities have attracted huge throngs and have been well worth making sacrifices to see. To be sure, there is a touch of pathos in a celebration of pioneer days which can produce only one buffalo, and that a dejected animal safely impounded in a wheeled crate attached to the end of an automobile. But the parades, pageant and public meetings have been indubitably impressive, and perhaps more so to one who views them against an eastern background than to those who, even today, are not entirely unfamiliar with Indians and cowboys and the struggle of man with an all but overpowering nature.

The more one meditates on America's history the more one doubts whether there has been any portion of it more filled with those elements of daring, prophetic foresight and the dogged heroism of the common man to which the nation must look for its future than the Mormon hegira. Think what you will about the doctrines of the Church of Jesus Christ of Latter-Day Saints, the tale of that march across the plains and over the mountains, beset on every side by the threats of the Indians and the even more dangerous resistance of nature, remains one of the most thrilling chronicles in our national history. Every element that goes to make epic drama was in that trek, and we will be less than wise if we allow our religious prejudices to keep from our children knowledge of the greatness of the men and women who followed Brigham Young.

Mormonism is a child of a period which was lusty with the growing pains of a young republic. It was a period when men were given to having revelations and visions. The same years that were to transform Joseph Smith from penniless farmer lad of western New York into the inspired prophet of a new dispensation were to fill the hilltops of the nation with the flapping millenial robes of the Millerites, were to place Alexander Campbell at the head of his vast frontier following, were to launch a William H. Seward in New York and a Thaddeus Stevens in Pennsylvania into careers of national prominence as champions of opposition to Masonry. Meade Minnegerode wrote of the period under the title "The Fabulous Forties," and so it may easily appear to the sophistication of a later, and less venturesome, day. But Mormonism was born in a time when there were few who would regard it as inherently improbable that the first two Persons of the Christian trinity would appear in person to a teen-age farm laborer, or that sheets of gold engraved with Egyptian hieroglyphics were to be found under a stone on a hillock in western New York.

I have already made reference to Alexander Campbell. There are several points of contact between Campbell and the movement launched by Joseph Smith. Several of Smith's earliest and strongest supporters were drawn from the followers of Campbell. Both movements stressed millenial aspects—Smith as the prophet of the coming millenium, Campbell as editor of the Millenial Harbinger. Both were proclaimed as "restoration" movements, but while Campbell was content to attempt to restore the conditions of the early church on the basis of his understanding of the New Testament, Smith proclaimed a special and direct revelation from on high. Campbell's movement, when all is said and done, was a movement which was grounded in the genuine scholarship of its leader; Smith's came out of that response to the bizarre which still marks much religious life among the less educated groups in American society. There is a straight line of historical progress from the Hill of Cumorah through the camp-meeting ecstacies and the later holy roller excitements to Aimee Semple MacPherson and the Angelus temple entertainment.

Almost from the start, Mormonism was subjected to persecution. It was a period of intense feeling. Men did not merely differ about politics or about religion; they divided, and defied each other. The established sects debated with each other endlessly, and with a venom which today seems incrediable. Any new sect was bound to be opposed with equal, or greater, bitterness. Added to this was the suspicion, for which there were some grounds, that the Mormon colonies planted in western New York, then in Missouri, and finally in Illinois, hid political designs under their religious exterior. It is sometimes forgotten that, at the time of his assassination, Joseph Smith was running for the Presidency of the United States. But these facts, while they may help to explain, cannot justify or even mitigate the fiendish nature of many of the persecutions to which the Mormons were subjected. For Mormanism, however, the lynching of the prophet was to provide the martyrdom that every vital religion needs.

The death of Smith gave to the movement its great leader, Brigham Young. Here, certainly, was one of the most remarkable men of the nineteenth century. It is doubtful whether any American religious community has produced a character of equal force. I stood for a long time yesterday looking at the portrait of Brigham Young which hangs in the Mormon museum. It is the most completely "warts and all" portrait I ever saw; I confess to astonishment that the Mormon church should display it.

megs. But the iron jaw and the poise of the head are equally remarkable. So much brute will is seldom given to any man.

Young it was who picked the broken, terror-stricken and dispossessed Mormons up from their miserable settlements on the banks of the Missouri to lead and drive them a thousand miles across hitherto untrodden country to their final haven in the valley of the great Salt lake. It was an appalling journey. It is bad enough even today, taken in mid-summer, despite the luxury of Pullman cars and a rock-ballasted roadbed. What must it have been in the spring and summer of 1847? Company after company followed the first band which Young took to the new city of refuge. When the number of covered wagons proved insufficient wooden hand carts, much like those now used to trundle baggage on railroad station platforms, were improvised, and hundreds of men, women and children dragged their scanty possessions on foot across the deserts and through the mountain passes. No wonder that they left their dead to mark the miles of their pilgrimage! The wonder is that enough of them survived to reach their haven, and to transform that great basin, apparently blighted forever by nature, into the oasis of fertility and beauty that makes it today one of the most prosperous regions in the country.

Who were the people who achieved this miracle? Look at their photographs as they hang today in the museums which their church and the state of Utah have collected. These show that they were the same sort of people who made up the bulk of the rural churches of the country in the last half of the last century. A group of the Mormon pioneer women looks like nothing so much as a meeting of a W. C. T. U.—any W. C. T. U.—in the 'eighties or 'nineties. A picture of the men who guided the ox teams might easily be mistaken for a reunion of any New York or Ohio or Iowa grange. The triumph of the Mormon pioneers, in other words, was the triumph of the common man. It was, to be sure, the common man under magnificent and relentless leadership. But the common man, nevertheless. And it was more than that. It was evidence, if any were still needed, that there is no motivating power known to humanity equal to that supplied by religion.

I have no desire to discuss here the future of Mormonism as a religion, although I find careful observers who think that they can see a steady drift toward an understanding with the other churches. The emphasis in Mormon teaching, they say, is less and less on Joseph Smith and his golden plates; more and more on Jesus Christ and the hope of a new world. But the Mormon pilgrimage as a human adventure—as a demonstration of the ability of the human spirit to surmount in triumph the malignity of man and nature—deserves unending celebration. The pageant of the covered wagon, which Utah is developing into an annual celebration, has in it the elements out of which might well be fashioned a sort of national Oberammergau.

P. H.

Struthionism

EDITOR THE CHRISTIAN CENTURY:

SIR: No, the word is not meant to be a tongue-twister, nor is it a test of sobriety, nor is it a new denominational ism. It is a word derived from the Latin name for the ostrich, *avis struthio,* a bird to which man—homo sapiens—has meanly attributed one of his own distinctive and less amiable qualities. It is not the ostrich, but man who hides his head in the sand when he is pursued by his enemies. Man bids his brother-man not to behave like an ostrich, whereas if the truth were known the *avis struthio* might with justice exhort his fellow ostriches not to behave like man.

The ism is common to people who belong to every nation and church. It is not an exclusive ism. You can be at once a Methodist or a Congregationalist or a Catholic and a Struthionist. You may live on one side of the Atlantic or the other, and still belong to this ism. East and west meet here.

It is not a new variety of experience. The prophets of Israel condemned it in Jerusalem; where the Struthionists cried, "Peace! peace!" when there was no peace and pretended that Assyria did not exist. It was the sin of the rich fool and the foolish virgins and all the unready whom Jesus warned. Gamaliel told his colleagues on the Sanhedrin not to be Struthionists in their treatment of the new sect which gathered around Jesus of Nazareth. Saul of Tarsus renounced this ism on the way to Damascus.

The Struthionists live on from age to age; they put Galilee away in prison and pretended that the earth did not move. "All the same it *does.*"

The Struthionists in 1914 declared that war would never come in Europe; however much the ground was strewn with explosives, no one would ever think of using them! Poor Struthionic world! And when the war was over they cried from beneath the sand, "Never again!"

Today the sect is still widespread. It pretends that Russia is not likely to succeed in its colossal enterprises. It hides itself away from the perils to western civilization from its rapid mastery of natural forces—a mastery the secret of which is the common property of all nations. It tries in some churches to ignore science and historical research and psychology. From below the sands once more we hear its high-priests saying, "All is well; the enemy is in flight, or is converted; we are on the eve of ....."

There have been many who have withstood this sect to the death. I know of none more plain and telling than Butler. "Things are what they are; and the consequences will be what they will be; why then be deceived!" But before I close, Mr. Editor, I want to confess, that I, too, am not guiltless in this matter. I too have been, and perhaps am now, a Struthionist in some things.

But aren't we all?

Yours for facing facts,

QUINTUS QUIZ.

Liberalism and Its Exploiters

By Lewis Worthington Smith

TO BE SUBJECT to the tyranny of words is to be subject finally to the dominance of those who, like skilled commanders of armies in the field, can marshall words so that they play upon the human imagination and draw it into the train of their own ends and purposes. One of the means by which the jugglers of speech make victims of the unwary and betray them into unnatural alliances is that of expropriations of meanings. For that purpose a word that has a good history offers opportunities. Such a word has gathered associations quite respectable or better. Then it has also, or may have, a fringe of other associations that permit it to be taken over for less honorable uses without any immediately discernible violations of its fundamental character.

The word "liberal" is a case in point. With characteristic assurance the libertarians and the libertines have assumed that it is their word in defiance of the more distinguished fellowships that are its rightful heritage. All the three words—liberal, libertarian, libertine—have a common Latin root meaning free, but honest users of language know very well that they are not synonymous. In a magazine article of the current year a writer indulges in a misappropriation of the word with what is hardly less than logic in a state of innocence. Says he in the ready self-assurance of his kind, "No one on the supreme bench is a thorough liberal, for Holmes and Brandeis are 'dry'."

There are "drys" who are not liberal, of course. The assumption, however, that a man who is "dry" is by reason of that attitude not a liberal is presumptuous nonsense. Fundamentally the liberal is one who believes in freeing life from its meaner bondages. When each man goes his own straight road, the liberal and the libertarian will be found in almost inevitable opposition. The libertarian believes in freeing man from any bondages that the individual man finds inconvenient, however much that freedom imposes bondages more inconvenient and even distressing upon the innocent bystander.

Liberal and Libertarian

Temporarily, perhaps, it is not good form to speak of aspirations. In a jazz-deafened and sex-obsessed age they no doubt seem somewhat intangible and remote. It is through the effort to realize them, however, that we have arrived at whatever degree of civilization we may flatter ourselves that we enjoy. The trouble with aspirations in a democratic society is that they are the enduring endowment, not of the great body of society as a whole, but of the superior minority only. Whatever variations from the rule may exhibit themselves in any particular time and place, it is in general true that the superior minority is liberal and the great body of society is not.

An irreconcilable difference between the liberal and the libertarian comes from the fact that the liberal would free men to their aspirations and the libertarian would free them to their appetites. No realization of the dishonesty of the libertarian in assuming to carry on under the liberal banner is possible without an understanding of this prime divergence of purpose between them. It is a divergence as old as the human record and as permanent as the existence of man in the blind and uncalculating world of nature. Instinctively the liberal knows that the libertarian and the libertine are not his friends. He has no means, however, to keep them from wearing his badge and he finds it difficult to prevent their voting in his place in the civic and cultural council chambers of the world.

In his program for the expropriation of the title of liberal the libertarian has an advantage that goes a long way in the popular mind. All men have appetites. The libertarian wish to free men to their appetites rather than to their aspirations is therefore certain of a large following. Only the thoughtful and the wise, before they have bought the knowledge by hard experience, discover that the self-indulgence to which the libertarian would open the door is not the road to the good life, not finally the road to happiness. Those who make that discovery late, as is the misfortune of a great body of the untutored, have for so long been marching in the ranks of the libertarians and libertines in the belief that they were liberals that they do not easily readjust themselves and their thinking. Consequently in the main they continue faithful to their false allegiances, unconscious of the betrayal of themselves into which they have been led.

Appetites and Aspirations

The particular appropriation of the term "liberal" by a libertarian already quoted is worth canvassing. Whether the eighteenth amendment and the Volstead act are in themselves effective instrumentalities for securing a greater sobriety among the people of these United States is somewhat beside the point. The real question is not one of direct concern with a method of reducing the consumption of intoxicating liquor. The problem is much more fundamental than that. Even among those who are "wet" with regard to prohibition as it now stands in the constitution there are many who are liberal rather than libertarian, many who realize that freeing man to his appetites is closing the road to his aspirations. Further, the freeing of the individual man to his appetites not only shuts him out from his aspirations, but in the large goes a long way toward shutting his neighbors away from their aspirations also. Few men or women reach middle life without having paid the price, often over and over again, for the libertarian's illiberal doctrine as put into practice by others than themselves.

As a matter in illustration it is quite clear that the releasing of men of all sorts to their appetites for strong drink and to their desire to drive motor cars

on the highways is a practical denial to the sober citizen of his aspiration to breath fresh air away from the dust and turmoil of the city without running too much risk of returning in a hospital ambulance. The libertarian will no doubt insist that the individual man's personal habits should not be interfered with until they have had some criminal consequence. The liberal will hold that being shut up in his house by reason of the danger that irresponsible libertarians turn loose on the highway is a limitation of his liberty to which he cannot subscribe.

In a recent newspaper article reporting a court decision the writer, referring to the attitude toward the decision of certain persons, spoke of them as "so-called liberals." The discrimination is cheering. It recognizes the fact that the term is not infrequently misapplied. Court decisions are supposed to be made in the interest of those who wish to live the good life. They are supposed to look toward the support of our human aspirations rather than toward the unleashing of our appetites. For that reason they should be liberal, and also for that same reason they should not be libertarian.

Liberalism As a Banner

Whether the libertarians who call themselves liberals are conscious hypocrites or are self-deceived will be in any individual case somewhat uncertain. That there are among them those whose intellectual discernment does not permit them to distinguish between liberal and libertarian, there can be no reasonable doubt. In all probability there are among them also many who prefer the liberating of the appetites to the liberating of the aspirations. They will consequently believe naturally that that is the freeing that should be known as liberal. Then there are those to whom a word is only a banner. It simply serves the purpose of establishing party alignments and maintaining party adherences. For them it has the value that a reference to Jeffersonian democracy has to a political convention that is about to adopt a party platform that the great father of the party would repudiate plank by plank.

The great end of all liberal effort, of all emphasis upon liberal doctrine, is the emancipation of man. What has most held him tied, what has most kept him in the prison house of his lesser possibilities, is the great body of his animal appetites. Unless we are primitivists and wish to return to the state of the Neanderthal man or could applaud ourselves for having reached a condition of existence as polished and refined as that of the Polynesians, we shall not think ourselves liberals for having freed ourselves to gin and narcotic drugs and sex promiscuity. It will be somewhat outside our liberal creed to believe that we should enjoy bathing beauties parading under artificial light, ugliness usurping the place of beauty in the theater, or rude incivility of speech shouting itself hoarse on the printed page. This is the creed of the stowaway of liberalism, not that of the sailing schedule of the captain of the ship. It is the creed of the man riding the bumpers because he has nothing to show the conductor taking up first-class tickets down the length of the parlor car. The libertarian posing as liberal differs from the stowaway chiefly in that he makes as much noise as possible in the hope of substituting effrontery for the showing of evidence that he has paid for his transportation and belongs on the ship or the train. Those who are legitimately in possession of tickets for their fare should expose the sponging intruder at every fitting opportunity.

Joint-grass Praying

By J. S. Ellis

WITH the public prayer that is of the nature of an address to the audience everyone is familar. Also the prayer which informs the Almighty on current topics. One species of prayer which is quite as common as these, and equally deadly, is like joint-grass in action.

Farmers are familiar with joint-grass and the way it spreads. It sends out a runner in a given direction, and at a joint the runner lets down roots, gathers strength, and starts off to conquer the world in a new direction. At the next joint it sends down roots again, a new contact with the soil is made, and the runner is ready for a vigorous beginning in still another part of the world. The area that can be covered by a single plant of joint-grass is limited only by the size of the field and the length of the summer. Joint-grass never runs out. The field may run out, time may run out, but the joint-grass is as vigorous in the last joint as it was in the first. It can exhaust the field, but is itself never exhausted.

The joint-grass prayer follows closely its prototype in nature. The world is its parish. It sends out a runner toward the goal of a developing personal life. In the course of the petitions occurs the phrase, "as for me and my house." "House." Joint number one. The burden of prayer is changed and becomes a petition for the home. Then "altar" occurs. "Altar"—why, then, altar of one's country, sacrificing for one's country, the boys of '61, the khaki-clad men of the world war who hurled kings from their thrones. "Kings." More roots and a new start! King Greed, King Lust, King Hatred must be swept from their thrones. "Swept." The tide of immorality must be swept back, communism must be swept back, the Organization for the Repeal of the Eighteenth Amendment must be swept back, and the grand old flag must wave forever o'er the home of the brave and the land of the free. "Free." We are not free! There is no freedom in America. We are in the grip of the racketeer, we are in the grip of the politician. And so on.

If we must have joint-grass pray-ers why not give the congregation the defense mechanism of a hymn for, say, fifteen minutes, or, better still, for the duration of the prayer. That was Dwight L. Moody's remedy, as Grenfell testifies.

AUGUST SURVEY OF BOOKS

Man in a Machine Age

INDIVIDUALISM OLD AND NEW. *By John Dewey. Minton, Balch & Company,* $2.00.

PROF. DEWEY'S latest book devotes itself, in eight chapters, to an elaboration of articles which appeared recently in the New Republic, inspired, no doubt, by the Wall street fiasco and the present economic depression. As one would expect, however, the author does not address himself directly to either catastrophe, devoting himself rather to a general discussion of the background out of which our present conditions have emerged. At the end he points the reader to the promised land of a happier cultural life and to a new type of individualism, but he does not offer specific suggestions as to its attainment.

This characteristic of Prof. Dewey's is at once the reader's hope and despair. To be sure, this master thinker of our generation has given us much practical guidance in education, and recently also specific leadership in political activities; but as a pioneer in our everyday religious and cultural problems many readers feel that he has still much to offer which he has not yet offered and which they have a right to expect of him. One buys his latest book with great hope, and reads chapter after chapter with increasing expectation, only to come to the end with a multitude of questions, for the most part unanswered.

As a shrewd appraiser of modern civilization, and particularly of Americanism, Prof. Dewey has perhaps no equal. He knows the latter's superficialities, its virtues and its tremendous potentialities. The individualism which characterized our forefathers he regards as the one distinctive virtue of early Americanism. He realizes, however, that with the advance of science and the machine age this virtue was practically crushed out of existence under the pressure of economic determinism. The machine is here, and so is mass production, and Dewey does not inveigh against either; moreover, he expects our huge corporations and mergers to attain proportions far beyond our present ability to foresee, and he does not think that legislation can ever stop them. Among other products of these vast institutions are such standardizing agencies as the newspaper, the motion picture, and the radio, and the result of it all is that our boasted individualism of earlier days is a lost virtue. Our character is molded, our ideals are shaped, and our destiny is largely determined, by the materialism that our science has brought forth. And while we no longer practice the individualism that we preach we still feel, if vaguely, that somehow it will eventually save us. At this point Prof. Dewey observes that we have got ourselves involved in other strange paradoxes. We glorify altruism, for example, but our mass production is made to serve our ambitions for private profit. We preach the sanctity of the home but we outdistance all other countries in the matter of divorce.

What is needed, according to Prof. Dewey, is a realization that our very materialistic and corporate background must furnish the materials out of which the new individualism is to emerge. There is no other way. Since our machine age is here to stay, it must be made to serve a program of social betterment rather than a program of private profit.

This will mean eventually that our cultural life will be shared by all; and, in an external sense, that we are in for some sort of socialism. We have recently witnessed many tendencies in that direction. A political party which claims to be the author and custodian of prosperity finds itself functioning more efficiently with the aid of an interstate commerce commission, a federal reserve board, a farm relief board, and other groups of a socialistic nature. Not only is this socialism but it is economic determinism as well. "But," says Prof. Dewey, "there is a difference and a choice between a blind, chaotic and unplanned determinism, issuing from business conducted for pecuniary profit, and the determination of a socially planned and ordered development. It is the difference and the choice between a socialism that is public and one that is capitalistic."

Can a new individualism grow in such soil? Yes, says the author, but it is not to be wedded to traditions that come out of the past, and neither is it to be rigidly attached to ideals that fascinate for the moment. The new individual must think of reality as a process that changes our ideals as well as the transient situations of every day. Ideals are limited by all our other limitations; and they change with every changing experience. "Individuality is a matter of distinctive sensitivity, selection, choice, response and utilization of conditions. For this reason, if for no other, it is impossible to develop integrated individuality by any all-embracing system or program."

It is interesting to note how Prof. Dewey and Prof. Wieman in their latest books approach each other at this point. Adjustment, change, intelligence, experimentation, integration—they both use these words, and apparently they use them in the same way. Indeed, it might well be claimed that Dewey and Wieman—America's greatest philosopher by common consent, and one of America's greatest theologians—approach the supreme issues of life in precisely the same way except for two superficial differences. Prof. Dewey ignores traditional terms, labels and loyalties entirely, whereas Prof. Wieman still employs the words God, Christianity, religion and prayer, conditioned of course to fit the spirit of modern times. The difference is plainly one of words, however, rather than one of philosophic thought. In the second place, Prof. Dewey has been a bit cautious, perhaps over-cautious, in committing himself to definite suggestions of individual and social betterment. He usually raises more questions that he attempts to answer. Prof. Wieman, on the other hand, has ventured farther out in this respect, and has combined the practical with the ideal in such a way as to offer definite help to the reader whose personal problems in religion and culture will not leave him in peace. Nevertheless, not since the middle ages have philosophy and thology been on such friendly terms.

EDWIN T. BUEHRER.

Save Your Soul and Earn Your Living

THE EDUCATION OF THE WHOLE MAN. *By L. P. Jacks. Harper and Brothers,* $1.75.

WHAT kind of being is the whole man—the one of whom we often lose sight when our attention is focused on a few of his characteristics? According to Dr. Jacks, we should apprehend the wholeness of man as we apprehend the wholeness of a symphony, not by hearing the instruments in the orchestra play one by one, but by hearing them play together, thus getting the wholeness of the music as it arises from the interactions of the separate contributions. Similarly, the wholeness of human nature needs the whole orchestra of human science to reveal it; but alas, a synthesis of the human

sciences, like a synthesis of the instruments in an orchestra, is something we do not have as yet. All this reminds us that modern man is at his best when he is dealing with analysis, because his education has tended in that direction. Here he is beaten by the old Greeks. If modern man could combine his gift of analysis with the Greek gift of synthesis, he would become the superman of whom we have been dreaming.

How then shall we educate the whole man, keeping in mind that in defining a completely educated man we are in fact defining a god? The author agrees that he must possess many other qualities than those which the mere acquisition of information will give him. In fact, Dr. Jacks' ideas on the subject distinctly recall the Huxleyan definition of a liberal education, in that education should aim at the all-round culture of the whole man, and not a partial efficiency in a particular occupation. At the same time he feels that knowledge which fails to eventuate in some socially valuable form of skill is quite apt to be a source of claptrap and insincerity, and more likely than not to disqualify the possessor as a member of society and a citizen of the world. Thus in the whole man, mind and body will work together in a creative activity along the lines of the true, the beautiful and the good. This should be the object of education.

Does the author hold a brief for the vocational education which is the trend in America today? He maintains that if the mass of citizens have a sufficiently high conception of their vocations as workers for the common good, the more directly you train them for that work, the more you will be ministering to their all-round culture as human beings. The argument about vocational training all turns upon that. He does not forget that the humanities themselves were originally intended for those whose vocations would be the learned professions, although their object has since changed. Hence his quarrel with vocational training is not based upon its being vocational but on its parochial rather than universal nature. Can not these two functions of saving one's soul and earning one's living be combined in a way that would clothe them both in a new and higher significance? For our author, never was there a firmer outline for sound educational policy in educating the whole man than "make friends of the mammon of unrighteousness"—regardless of the way in which others would interpret that passage.

N. M. Grier.

A Portrait of Gandhi

Farewell to India. *By Edward Thompson. E. P. Dutton Company,* $2.50.

WE HAVE seen India inked considerably by the literati these last few years. Gandhi has evolved under their thought from a mental case to a god, and slowly settled back into his real pattern, that of a real man with extraordinary spiritual powers. Reams have been written about him, but the finest and most startling pen portrait is this which Edward Thompson has created to illumine his very recent novel of India. Mr. Thompson has been a teacher in Indian colleges for years and we are free to imagine that his book is a bit autobiographical.

Robert Alden, the hero, has been an educator in India for twenty years and still believes in the potentialities of Indian students, although he sees that the old superstitions and spirit worship still dominate anything of western belief which he has taught them. Finlay, a free lance missionary to bodies and souls, stands out as a modern Francis of Assisi. Hilda is married and charming and a good and highly respected friend of all the men folks in the tale, much to the chagrin of the writers who make a triangle out of all their Indian stories. Revolutionaries and arson and leopards and attempted murder lend a crimson thread to the peaceful gray of the beautiful philosophies which abound throughout the web of a heroic life lived in the spirit of service.

Look, O reader, upon the face of Gandhi, as Edward Thompson sees him:

"A man who had ceased to be one of us, and who had become an elemental being—a gust blowing up from the earth, a passion barely enclosed in a wizened and worn out body. He preached economics twenty years out of date, and his mistakes were as nothing besides the fact that centuries of poverty and exploitation had found a voice. Through a human reed, suffering was speaking not its own but a nation's. The Spirit of God has used the man and is nearly done with him. No human body can be the lamp of such a flame and persist. And Gandhi realized that the generation with which he had aspired and striven was already half consumed. Their energy seemed a dance of marionettes; their weakness was all too real."

Grace Grant Baker.

The Mud and Scum of Things

Three Steeples. *By LeRoy MacLeod. Covici, Friede,* $2.50.

HERE is a story of life as it is lived in the middle west—and elsewhere. For the main elements that are found in Midland are discernible in other localities also. But the scene of this novel is a particular village and its environment which many people are able to locate and the characters are real enough for them to identify. The author's protest that he has merely peopled an imaginary community is essentially true, but early experiences provided the canvas and the characters to a greater extent than he supposes.

As a cross-section of life in such a community this account is complete. Nothing has been left out of the story, and everything that is put in belongs there. Some delicate natures may wish he had left out certain incidents, but if he had the story would have been something other than a true account of life. Nothing that pertains to the people in that community is overlooked. The mating of barnyard creatures, the love of youth, the hatreds of husbands and wives, the filthy talk in the barber shop, the jealousies of rival localities, the small talk of dull and cramped minds, an occasional aspiration for a more complete life, sin, sorrow and the low sad music of humanity are all here. The factor that gives the title to the book is the bitter denominational rivalry that prevails.

The author hopes that no one will take the views expressed in this book as his own beliefs. In the face of his request it would be unfair to do so. There is no consistent belief developed in the story. There is a medley of the beliefs of a typical community, often naive enough, and many times quite superstitious. But toward the end the author does tend to resolve his conclusions into a futilitarian conception of existence. Chance is in control and has cast out Zeus. Good designs and bad come to the same end. Man's lot here is utter frustration and confusion. The heavy weight of human depravity and perversity seems too much for the feeble regenerative and reclamatory forces. Man's occasional aspiration for a good that lies above is a forlorn gesture of an orphan in the universe. That may not be the conclusion of the whole matter as the author sees it, for some of his characters who have suffered greatly are not willing to accept it

as the last word, but that is all Bruce Durken, the baffled minister of the Methodist church, could make of it.

Mr. MacLeod has written with much restraint of things he knows so well, and perhaps dislikes so cordially. The vulgarity and profanity, the stupidity and severity, and the misguided ambitions are never held up to derision. "This is the way things look and the way people act," he seems to say, and no one who knows life in any Midland in this wide country would care to contradict him. This is a first novel, but the author has handled his subject with such skill and produced such an interesting book as to indicate superior talents.

JAMES DANIEL MARTIN.

A Basic Book on Missions

EDUCATION FOR WORLD-MINDEDNESS. *By Albert John Murphy. The Abingdon Press,* $2.50.

WITH the courage to be specific, Dr. Murphy tells how it may be done. He has this initial advantage over many writers about missions and internationalism. He aims "to provide a methodology for teaching young people and adults world-mindedness." And he gives a staggering, though extremely useful, list of thirty-three ways of teaching attitudes of appreciation to replace the "deep-seated prejudices, unconsciously learned, and charged with emotion" which hinder the missionary enterprise and make the continuance of the war system possible. And it should be said that for Prof. Murphy, as increasingly for many Christians, the question of missions is something far larger than a problem of church boards and the local ladies' missionary society. Leaving behind the old philosophy of missions (which, though it may have been partially adequate, has seen its day), and refusing to deal with the delicate and intricate rearrangement of missionary programs and organizations, he sets himself the task of evolving a philosophy of missions adequate to our day, and then implements this philosophy with modern educational technique. "Today we think of the missionary process as the cooperative endeavor of idealists of all nations to produce, through the motive of a social religion, an enobled and friendly human society of varied and mutually contributing cultures."

The labor in which this book was born should recommend it to educators. To locate the character traits, or "tendencies," which ought to make up the objectives of missions education, there were personal interviews with eighty "frontier thinkers" in the conflict areas of international and interracial spheres, extending over a period of two years, and involving extensive travel about the country. The literature of the subject has been scrutinized—thirty-nine ministers in a graduate class, representing nine denominations and including a Negro and a Hindu, surveyed the Old Testament prophets, the Gospels, and the Bagva Gita "sentence by sentence," to check the list of desirable traits. A denominational ladies' missionary organization cooperated through fifty or more of its state and local officers, cross-checking the results. Then a group of sociologists and educators took the data in hand and reduced and codified to the compassable limits of twenty essential character traits. The author has twice tested the material of the book by using it in his classroom at the University of Virginia, and now publishes it as a text in the college series of the Abingdon religious education texts.

A good deal is said about the new philosophy of missions—as *sharing* rather than as *uplifting*. Although phrases of this import have been familiar since the Jerusalem conference, Dr. Murphy analyzes the "democratic concept" and the "unsocial concept" in an illuminating way, maintaining that "the exchange value of a civilization is a test of that civilization."

But it is not solely, nor even primarily, as an exponent of this newer philosophy of missions that he claims a place on the first foot of the five foot shelf of the modern missions educator. His book takes its place beside Coe's "Social Theory" as an application of that educational psychology which recognizes the social nature of the self. "An objective view of morals as the adjustment or maladjustment of individual capacities with environing conditions instead of inner possessions subject only to praise and blame, is found to be essential to a practical moral education." Adjustment is "not mere accommodation, but reconstruction." But individual character is the interplay of personal and social factors, the adjustment to (and of) social situations. Men are not grown in solitary incubators. Therefore, the social setting is to be used as a means of education.

This does not mean that Professor Murphy's book, placed in the hands of every Sunday school teacher, would automatically improve missionary education. He does not write for Sunday school teachers: he speaks to college students who are preparing to carry on missions education. Within these limits, his work is good. Yet the lay reader, unitiated into all the secrets of educational jargon, confesses to some irritation with a vocabulary employing expressions like these: "ontogeny parallels phylogeny" and "The scedasticity of the X's, Y's, and Z's in the diagram may be varied indefinitely." True, the barbarities of professional parlance may be no more iniquitous in education than in theology; but if either of these gears into the thought processes of ordinary folk, it is forced to simplify its language. Professor Murphy obviously has a genuine interest in *hoi polloi,* as something more than working material for an educational technique, let it be said; but in the present book that technique is made available only to the sophisticated and the initiated.

There will also be some readers who will not want to give Prof. Murphy *carte blanche* when he discusses the relation of the individual to his environment. There is, of course, a direct and necessary connection between environment and individual behavior, but one wonders whether the enthusiasm of a partisan has not tended to cause an overemphasis of the automatic character of the situation-response bond. At the same time, the superb suggestions for harnessing the S-R bond psychological analysis nearly disarm critics. Indeed, I shall be the first to apply for permission to reprint the Ten Commandments of Missions, in the hope that the situation created in one church and community may elicit a response, at least semi-automatically.

In another edition, the proof reader will want to change "goes" to "go" on page 298.

BUELL G. GALLAGHER.

Studying Men

STUDIES IN POWER. *By Henry M. Edmonds. Cokesbury Press,* $1.75.

CHURCH history and theology—and all history for that matter—are after all biographical. In the progress of life it is people that count. Naturally there is the question of whether men make events or events make them. But in any case it is the individual that interests and the individual that gives a symbol to the event. Dr. Edmonds has studied the men of history to find out the source of their power. All of the men studied were men around whom great things occurred, but their power was with themselves.

XUM

Charlemagne's power was physical yet he was a religious man. Vladimir, "The Father of Russia," an invincible pagan leader, suddenly turned to the Greek church; his power was lost in mystery and the mystery was his power. William the Conqueror controlled men not by fighting his way through but by bowing his way through. Richard the Lion-Heart, no doubt, had his power in the movement of the crusades. Genghis Khan's power was the power of a ruder, more primitive people over a slowly decaying civilization. Joan of Arc was a maid of spiritual conquest and strength came to her from her "voices." Philip II of Spain slept through the day of opportunity but the opportunities of his great kingdom made him great. George Washington brought a nation together because he did more than command success; he deserved it. Franklin was the first civilized American. Lincoln was humble. Lee was the father of men and a father to men. Roosevelt was courageous and Wilson was "right." Thus the men of history show their power.

Vladimir and Genghis Khan are never placed in the list of men to be studied as examples of power but the author presents a clear case. There are all kinds and sorts of power, the power of might and the power of right—the power of men and the power of men to seize opportunity.

As a final lesson the author gives us Paul and Jesus—Paul, poetic, imaginative and, above all, a man with Christ living in him; and Jesus whose power came from God.

The book covers too many characters to give us anything more than a smattering of history but, since the book is not history but a writer's reaction to men, it serves a valuable purpose. It is worth reading.

RAYMOND KRESENSKY.

Korea Speaks for Itself

THE GRASS ROOF. *By Younghill Karg. Charles Scribner Sons,* $3.00.

AT LAST we have a biography from Korea. A "crazy-poet uncle" and a precocious boy—the author—lived under the same roof, and a spicy chronicle is the result. The uncle is unrivaled for absorption in poetry and the boy is unrivaled for absorption in pranks and later for indomitable devotion to western culture. Let the moon come up all bright and beautiful and the "crazy-poet uncle" (he is always so called) must jump out of bed to write poetry and if someone in the household interrupts his train of thought he must needs flee to the rice fields. It is nothing to him that he is barefooted and in his night-suit. He is graphically described as a comical creature, entirely unmindful of his appearance. But he "went right at it with his poetry; everything he said was poetry." So honored was poetry in Korea that this uncle lived a life of unquestioned irresponsibility. Not only were he and his family entirely supported by a brother who in addition had a big house full of relatives to support, but the doting family and the whole country roundabout paid him homage, sent him presents and did him honor, just for being a poet. The book constantly shows the universal aspiration in Korea for poetry.

The precocious boy is no less entertaining. He was the leader of his gang, and exacting enough with his followers to overawe any American boy gang-leader. Because of his endless pranks his family were sure there were fifty devils in him, and no wonder when he desecrated the sacred annual festival at the ancestor's tomb by staging a fishing episode in which numerous small boys spoiled their beautiful new clothes. His forgetfulness nearly drowned the family cow when he left it to be engulfed by the overflowing river.

When he grew older he ran away to attend western schools—Japan and later America. The last half of the book recounts his experiences in becoming westernized. Korean reaction to western influence and Japanese dominance is tragically depicted. This when Korea was publicly declared annexed to Japan:

"When the news reached the grass roof in Song-Dune-Chi, my father turned a dark red and could not even open his mouth. My uncle Pak-Sa became suddenly very old and he shrivelled and fainted in his own room. My crazy-poet uncle sat staring straight ahead of him until far into the night." Once the boy caught him at his outer door shaking his fist at the sky and talking aloud: " 'Oh, stars and moon, how have you the heart to shine? Why not drop down by thunderstorm and cover all things up? And mountains, with your soul shining and rustling in the green leaves and trees and grass, can't you understand that it is over now? This national career of the people who have lived with you all these many ages, who have slept in your bosom, whose blood you have drunk, whose nurse you have been for countless years? You spirits of water, you ghosts of the hollows, don't you see how death has just come to this people established among you for the four thousand years since the first king Tan-Koon appeared on the white-headed mountain beside the Sacred Tree? Don't you know the soul of Korea is gone, is passing away this night, and has left us behind like old clothes?' "

Aside from its importance as a personal narrative from Korea, the book is no less important as a document of human life, for the visions, sufferings, and joys it records. Missionaries are shown in a bad light to be sure, but the author is only depicting what he saw; ours, not to criticize but to profit by the information. The style for the most part is admirable English. Now and then it is marred by the author's fondness for westernisms and we regret English poetry as chapter headings. One so well versed in Korean poetry (the book is full of it) might better have used his native writings in all cases.

GRACE D. PHILLIPS.

Does the Church Help or Hinder?

IS THE CHRISTIAN CHURCH NECESSARY? *By G. N. Robbins. Allen and Unwin, London,* 7/6.

AMONG all the books which have been written on this subject, here is one which is somewhat unique. In the first place Mr. Robbins has no ecclesiastical axe to grind, and is free from many prejudices which still linger in the subconscious attitude of many writers on the church. He was, until a few years ago, a schoolmaster in the field of higher education. Now he is "leader," but in no sense official minister, of a community church with a pacifist basis in a small village near Birmingham, England. (And here "pacifist" must be understood in its general sense, as standing for an attitude of selflessness in all social relationships.)

Mr. Robbins is convinced that no religion, nor any part of a religion, can exist for long unless it satisfies fundamental needs of human nature. He will have nothing to do with religion or morality as arbitrary things. Rejecting all authoritarian methods, he seeks on this ground alone to raise the structure of the Christian church. Often he covers familiar ground and uses familiar arguments, and often he does not convince us that he has proved his case; but there are many places where he leaves the beaten track and carries real conviction, and he is always interesting.

The most serious defect of the book is a certain amateurishness. There is a lack of proper arrangement, which makes

the work appear to be diffuse. The printing, too, is not always well done. It does not help to have the unpleasant feeling that we are tackling another school textbook.

The Warley community reminds us strongly of the description given by Tertullian of the Christian church as a mutual benefit society; and here Mr. Robbins has set forth the principles on which this community life is based. It is a bold venture in these days of self-seeking.

W. Robinson.

A Practical Idealist

Doctor Dillard of the Jeanes Fund. *By Benjamin Brawley. Fleming H. Revell Company,* $1.75.

ONE of the rarest spirits of our generation is James Hardy Dillard. A ripe scholar, he has always found his chief interest in folks. He is a white man who has won the affectionate devotion of the colored man, while at the same time holding the confidence of his own race. Straight and New Orleans colleges for the colored race in New Orleans, maintained by separate denominations, of neither of which Dr. Dillard is a member, have become Dillard university in his honor—an honor doubly valuable since it was conferred during Dr. Dillard's lifetime and the institution is given endowment adequate for the highest grade of work. Dillard university is destined to be another Tuskegee, and is worthily named for the man who has done more for Negro education than any living person.

His biographer draws his portrait and draws it accurately. Coming from one of the aristocratic families of Virginia, educated in the Norfolk academy, a real educational institution, and in Washington and Lee, sought for as teacher, professor, and dean in the south's leading institutions of higher learning, this cavalier scholar became so imbued with the spirit of service to the colored race that he has devoted twenty-five creative years to a crusade of helpfulness on their behalf.

Idealist, Dr. Dillard is also a realist. He has no final solution for the race problem. As president of the Jeanes fund and of the Slater fund, as administrator of the Phelps-Stokes fund, as member of the General Education board, as member of interracial and international commissions, he has always felt that in every situation there could be found a "next best" thing to do. His philosophy will be described by some as opportunistic, but it is based on a wise and sympathetic statesmanship and a firm conviction that ever more light is sure to burst on the race question as men and women of good will honestly seek the immediate next step in any situation, no matter how tense that situation may be. He has never hesitated to declare his convictions in any crisis and his voice has had the authority of the prophet, for white college and university men and women in particular and also for the colored race.

His program for the Negro race has changed with his responsibilities, as is to be expected of one who sees life as a growing and enlarging experience. At first he was content with primary insistence on elementary training, but in later years he has devoted more and more attention to higher and professional leadership, though with no let-up in his original interest. A firm believer in "states rights," he has yet advocated federal aid for Negro education, because he saw with characteristic directness that the whole nation is responsible for the Negro's presence here and must cooperate in his educational development.

Throughout his eventful and fruitful leadership, Dr. Dillard has insisted on three fundamental things: better homes for Negroes, the enlightenment of Negro preachers as to practical religion, and the improvement of their schools. He is not satisfied with what he has been able to achieve, nor does he think this present generation has the ability to settle the race question fully. He is, however, able to see the next step, and he is brave and courageous in taking it. That is all he thinks our day should attempt. He is sure wisdom will not die with us. A saner man never essayed a program of social and racial betterment nor with a finer sense of practical limitations.

It is such a man—optimistic, conservative liberalist, sympathetic, friendly, democratic, believing in fundamentals in everything, "from the basic virtues in morals to the first principles in arithmetic," humorous as distinct from witty, tolerant, lover of his fellowmen, whom he would prefer to call his brothermen without reference to the color of their skins, skilled in perceiving the meanings and values of life—it is of such a man that this book tells. It is not often that a biographer has so charming a personality to interpret and it is even more rare that the interpretation is done so well as in this instance. Biography can so easily degenerate into petty faultfinding or into sentimental adulation, the scylla and charybdis of claptrap writing, from both of which this book is singularly free. Read this biography and you will be grateful that our day has produced such a man as James Hardy Dillard and a biographer able to cause him to live through the written page.

W. A. Harper.

How Christianity Got a Footing

The Conflicts of the Early Church. *By W. D. Niven. Richard R. Smith,* $2.00.

IF THE output of books on a subject indicates the degree of interest in that subject, there must be vigorous interest just now in the beginning of the church. The background, the environment, the opponents of early Christianity have been favorite themes for writers with historical leanings. But there is still room for books on this subject, so important to the student and minister is an understanding of the relation of the church to the world into which it went at the first.

This book by the professor of church history in Trinity college, Glasgow, describes the conflicts of the early church with the several phases of the Graeco-Roman world and appraises the results. Though the author calls attention to some points of difference between his views and some of the earlier writers on the state of religion and morals during this period, he is in substantial agreement with other scholars who find that there were both good and bad elements in the life of the time. Religion was not moribund and society was not rotten to the core in the territory surrounding the Mediterranean when Christianity began to spread into those parts. The religions with which Christianity had to contest the field were very much alive. And Doctor Niven believes that the superiority of Christian ethics over the best in the other systems has been exaggerated. Christianity, however, won in the conflict with other faiths by virtue of superior merit. But the victory was not complete. The various systems with which Christianity contested the field left their impress upon its modes of thought. So it is very difficult to say "what primitive Christianity was either in doctrine of institution."

The plan of the book is to take up one by one "the biggest conflicts that proved to be most far-reaching in their issues," and call attention to the points of friction and the

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outcome. The first two chapters deal in a general way with the environment of the early church. Then, the conflicts of the church with Judaism, the Roman state, paganism, Gnosticism, Montanism, and other movements are discussed briefly but illuminatingly. Conflict between Christianity and the other religions was inevitable. The very life of the essential features of Christianity was at stake in these contests. Had Gnosticism, or any of several other systems, conquered, Christianity would have been no more than a mystery religion. As it is, pre-Christian beliefs and practices survive in the church with such vigor as to constitute a grave menace to Christian truth.

The advantages of this volume lie in its unity of purpose. It brings to a clear focus the nature and results of the major conflicts of the early church with the religions that already occupied the field. There is not so much new material in this book as there is freshness of insight and point of view. It aims not to be exhaustive but suggestive. It gives a bird's eye view of the battles that went on during the first three centuries of the Christian era. One can think of several uses for a volume of this kind. It would constitute a stimulating introduction for those who wish to make a fresh approach to the question of the influence of its environment upon early Christianity. It is a suitable book for the average reader who would like to learn something of what happened to the church between the close of the apostolic age and the days of Constantine without spending too much time finding out. Students who wish to go deeper into the study of this period will find other books more profitable.

JAMES DANIEL MARTIN.

Only God Can Make a Tree

THE CHARM OF TREES. *By Thomas F. Davies. Fleming H. Revell Company,* $1.50.

THE BISHOP of the Protestant Episcopal diocese of western Massachusetts is a lover of nature in every sense of the word. In his delightful little volume entitled "The Charm of Trees" he introduces the reader to the personal characteristics of some score of common trees found in the Berkshires where he has his summer home. The ashes speak to him of the unseen world, the aspens of humility, the beeches of the inner life, the birches of cheeriness. He draws richly on ancient legend, or he reinterprets the message of the tree as it comes to him. He finds beautiful little "sermons in trees" which he shares with those who read. The book is splendidly illustrated by photographs taken by Edwin Lincoln of choice examples of trees on some of the famous estates of the Berkshires.

ROBERT GRENVILLE ARMSTRONG.

The Shrines of Lincoln

ABRAHAM LINCOLN TRAVELED THIS WAY. *By Fred C. Holmes. L. C. Page & Company, Boston.*

IF ONE has grown up in an American schoolroom and later taken any part whatever in American life, he has come to know more about Abraham Lincoln than about any person who ever trod this democratic soil. To those whose wonder has taken them any distance at all into the vast store of available published information about this increasingly amazing figure, a new work of any kind possesses considerable attention value, but at the same time arouses the critical faculty. Thus Emil Ludwig. Mr. Holmes has possibly collected much falling within his category, but probably has said nothing new. The style is rapid and easy and a picture of Lincoln's presence is certainly flashed. There are interludes of interesting speculation, as when Nancy Hanks is envisioned returning in spirit to look upon the marker near her grave in Indiana to read (in spirit she can) that this is hallowed ground and sightseers are asked to help preserve it; of her consternation until she read on: "Mother of Abraham Lincoln." Moments like this make the book stimulating. As an encouragement to Americans to visit Lincoln shrines and heighten their spiritual contact with this figure, Mr. Holmes' work should serve a useful purpose as an addition to the tremendous volume of printed matter now in existence on the subject of this man.

HAROLD HALLET.

In the Spring a Young Man's Fancy

THE ORCHID. *By Robert Nathan. Bobbs-Merrill Company,* $2.00.

AFTER reading fifty of the modern realistic novels the reader is almost startled to find one that is actually clean. The writer with his delicate satire, making fun of us, does not hurt us because he isn't mean about it. So it is we find a good writer—this one is scrupulous in the use of words—and one who respects our tastes and intelligence and isn't afraid to put in a little valuable philosophy for our own good.

The story itself is a sort of "Pippa Passes." Spring comes to town and turns people's fancies to thoughts of love. An actress finds herself tired of the stage. A big business man tires of his wife who is always busy writing letters to the Times; he wants to take the actress under his wing. Mrs. Connor, a hairdresser, falls in love with the romantic operator of a carousel and longs to make him the successful opera tenor he wants to be. There are two or three newspaper critics, a lady novelist, and other in the story. Spring puts wishes in the hearts of all of them. The professor who is the "Pippa" of this story brings them all together at a carousel party and after spring is gone every one feels all right again. The actress remains loyal to her art, the carousel-operator makes a business of it, the manufacturer goes back to his wife, and the professor goes back to his piano. The story ends on a note too happy to be modern.

This story is used to put over the philosophy of the writer, the philosophy that work, common sense, and art come first. We have this in many books but to find it in a book, well-written, thematically perfect, and delightful in tone is indeed rare. For those who want a good book there is none right now more heartily to be recommended.

RAYMOND KRESENSKY.

Books in Brief

THE NATURAL HISTORY OF A DELINQUENT CAREER. *By Clifford R. Shaw. University of Chicago Press,* $3.00.

The technique which Mr. Shaw developed and applied in "The Jack-Roller," which was the story of a delinquent adolescent career that was finally reorganized and directed into the channels of industry and good citizenship, is here employed in a study of another career in which the redemptive forces of society have, so far, failed to attain the desired result. The central part of the book is devoted to the story of this young criminal as told by himself. Copious introductions paint a complete picture of the physical and social environment in which his criminal tendencies developed, and discussions of the case by the author, Professor E. W. Burgess and Judge Mary Bartelme interpret it in terms of social theory and the practical problem of dealing with anti-social behavior. This type of social study, the complete treatment

of an individual case from all angles and with special reference to the point of view of the delinquent, is certain to come into much wider use. A generation which absorbs with avidity such a quantity of novels, many of which are virtually imaginary case studies of fictitious characters, and which takes so much interest in biography, ought to be quick to see both the interest and the value of a genuinely scientific of selected cases of real persons on an equally detailed scale.

THE REDISCOVERY OF THE FRONTIER. *By Percy Holmes Boynton. University of Chicago Press,* $2.50.

A few years ago, when the American frontier had virtually vanished, there was a sudden awakening of interest in it. Historians discovered that the processes of pioneering had set the patterns by which the development of American culture had been determined. Novelists found that the old frontier themes and scenes which had been romanticized about since the days of James Fenimore Cooper might be treated more realistically. The problems of the frontier furnished materials for the writers of fiction and essays, for the dramatist and the politician. Western movies became popular at home and abroad, affording a safe and vicarious form of adventure for tired and flabby business men and ardent but impecunious adolescents. Rodeos became the fashion. Professor Boynton is chiefly concerned with the literary expressions of this new interest in the frontier. He discusses—with that acumen with which he discusses whatever he touches—the books which have built interpretations of history upon the fact of the frontier and those which have listed and classified the frontier's own literature, but his attention is directed chiefly to the American fiction which, especially since the world war, has dealt with the life and fortunes of the pioneers. Students of American literature and students of the frontier alike will find it an invaluable guide.

CORRESPONDENCE

That Filipino Independent Church

EDITOR THE CHRISTIAN CENTURY:

SIR: I want to make corrections on the data furnished by Mr. Vrooman and Mr. McCarthy in their letters to The Christian Century relative to the Philippine Independent church. The 1928 census of the Philippine islands states that the Philippine Independent church has a membership of 1,413,506 with a number of church buildings totaling 540 valued at 512,202 pesos.

Mr. McCarthy may be right in insisting that Bishop Isabello de los Reyes misconstrued William Howard Taft in declaring that the first American civil governor of the Philippines gave constant encouragement to the work of the Philippine Independent church. His being a member of the American Unitarian church may have inclined his sympathies on the side of the newly organized national church which embodied Unitarian theology and spirit; but his official position made emphatic by his being a representative of a country whose history and constitution stand for the separation of the church and the state weakens one's belief in what Bishop Isabello de los Reyes said. This is all the more so when one considers the judicial mind of the late chief justice, and the respect he had for American institutions and American ideals.

But Mr. McCarthy errs when, quoting the Catholic Encyclopedia, he says that the Philippine Independent church when organized was more of a nationalistic movement than a heresy. On the surface, undoubtedly, it looked so, but the facts in Philippine history substantiate a different conclusion. It must be remembered that the Spanish government in the Philippines was one of church-state, as Salvador de Madariaga terms it. All revolts under the Spanish rule, to be sure, were aimed at the government, but that was so because the government was nothing but a tool of corruption and tyranny in the hands of the Roman Catholic church. "Friarism," this was the Spanish scourage in the Philippines, and students of the country's history are one in their findings that what Filipinos really resented under the Spanish rule was the intolerable corruption, prevalent scandals, the rampant existence of abuse and privilege, and the cruel oppression of the people which in many instances savored of inquisition, all perpetrated in the name of the Christian religion of which the Roman Catholic church in those days thought she was only the channel of expression. The first demand which Filipino reformers asked and fought for was the "expulsion of the religious orders, or at least the dissolution of the monasteries"; and the Malolos congress (the legislative branch of the short-lived Philippine republic) at its session on November 29, 1898, declared in the Third title, Article 5 that "The state recognizes the equality of all religious worship and the separation of the church and the state." This document, with its emphatic demand for a definite separation of the church and the state, and in the case of the former, for the expulsion of the religious orders or the dissolution of the monasteries are indicative of the leaders' religious opposition as well as political resentment against Spanish domination in the islands. The Aglipay schism or the organization of the Philippine Independent church cannot be wholly branded as a nationalistic movement, much less as a heresy. It embodies the temper of both.

Mr. McCarthy again is misinformed when, using the same Catholic Encyclopedia for his authority, he says that Aglipay established himself as the "Obispo Maximo of the Philippine Independent church." The fact of the matter is that Aglipay hesitated as to whether he would accept the call of the original organizers of the Philippine Independent church, and it was not until October 17, 1902, after the dismal news of Taft's failure to secure the immediate eviction of the friars, that Aglipay broke decisively with Rome.

May I say in conclusion that the American Unitarian association is giving and will give a sort of internal reinforcement to the program and work of the Philippine Independent church, and if this religious organization distinctly Filipino could be recreated and reconstructed in a way that accepts the challenge and problems of the present day the world over and labors for their solution she would become a potent force in the social and religious life of the Filipino people, and probably would contribute something unique to the common storehouse of world Christianity.

Church of the Filipinos, JORGE O. MASA.
Brooklyn, N. Y.

EDITOR THE CHRISTIAN CENTURY:

SIR: The footnote which Mr. Denis A. McCarthy has added to Rev. W. A. Vrooman's letter regarding the Independent Filipino church is so full of errors as to require in itself a footnote. May I be permitted to supply it?

It was my privilege to meet Bishop Gregorio Aglipay and his companions at San Francisco in the middle of April and to accompany them constantly during their visit of two months to the Unitarian churches of America. My knowledge of the Independent Filipino church springs from this intimate contact with the founder and leader of it, supplemented by a careful study of all available historical sources in English and Spanish. I think I can clear away certain misconceptions in Mr. McCarthy's mind.

His chief source of information is the brief note on Aglipay in the Catholic Dictionary published in 1929 in New York, which says: "The movement was more political than heretical.

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He (Aglipay) established himself as 'Pontifex Maximus' of the 'Independent Catholic Church of the Philippines,' 1902, but in 1907 he began to lose his prestige and the schism soon disappeared."

These two sentences contain three serious mistakes. First, the movement was not more political than heretical. It was a direct break with Rome on the part of a million and a half Filipinos who could secure no redress of their wrongs from the Roman hierarchy. The charge that it was a revolutionary movement in disguise was constantly made by its enemies in the early years, but the accusation was never proved and is seldom heard today. Second, Aglipay never proclaimed himself "Pontifex Maximus." He was proclaimed by his followers "Obispo Maximo," or "Supreme Bishop." Third, the schism did not disappear. It is true that there was a slump in its activities about 1907, due in the main to the fact that all its church buildings were taken from it by court decision, but in spite of this terrific handicap it soon recovered, and has continued to grow so that now by conservative estimate it numbers more than three million members (its own parish polls claim five millions).

Mr. McCarthy raises some question as to the "support" which Mr. Taft gave to the Independent church. He is quite right in saying that Mr. Taft could not conceivably have shown religious preference or prejudice during his administration. I suspect, however, that this is not the kind of support that Mr. Vrooman had in mind, and it is certainly not the kind of support because of which the Independent church now holds Mr. Taft in such grateful remembrance. Mr. Taft stated that he was in the Philippines to see that every religious sect had full freedom of worship, and he insisted that he meant the Aglipayanos as well as the others. By many acts of fairness he "supported" this right of the free conscience, which under the American flag the Aglipayanos claimed. Had it not been for this support the Independent church would have been crushed by its many powerful enemies.

American Unitarian Association. CHARLES R. JOY.
Boston.

Good; But Is It Christian?

EDITOR THE CHRISTIAN CENTURY:

SIR: Sherwood Eddy has sketched an alluring picture of the realized Christian society or state. To him and to believers generally this no doubt seems an entrely rational, practicable, and predestined ideal. To the outsider it is likely to appear as one more Utopia, to be classed with Plato's, More's, Bacon's, Morris's, Bellamy's.

Mr. Eddy has misgivings. He feels that after 1900 years we ought to be nearer Jesus' conception of "the kingdom" than we are. And he suggests that we may have to employ "a measure of social (political?) control in economic and political life." The go-as-you-please principle doesn't work. Now, it is undeniable that 1900 years is a long trial period for the fulfilment of promises which Jesus said expressly and repeatedly would be witnessed by "some of those standing here." Where is the difficulty?

Take Mr. Eddy's analysis and description as a whole and compare it with the recorded words of Jesus. Did Jesus actually have in mind the organized and inspired social, industrial, political society which Mr. Eddy says is "Christian"? Conceding that Jesus enjoined certain principles and sentiments which can be worked out into a system of living together, as Mr. Eddy has done, is it fair or true to call that system Jesus' system? And to invoke his authority for it item by item—to test the fidelity of professed dicipleship by its acceptance of and conformity to the system? As matter of fact the "authority" of Jesus is badly impaired by attempts to refer this and that theory to his direct prescription. The world, even the Christian world, does not accept these theories, and in rejecting or ignoring them seems to be flouting Jesus. This cuts the nerve of discipleship.

The social and political ideal which Mr. Eddy draws so well should be advocated on its merits. Then it can be studied and reviewed without putting one in the unpleasant position of seeming to repudiate the leadership of Jesus. It is certain that Jesus did not go into details of implication and application. It is certain that society, industry, government, racial relations, present many complicated aspects today which Jesus could not have conceived. I believe much harm is done in saddling upon him, by quoting this or that text, the various theories of social betterment which their votaries are not willing leave to their own strength and wisdom.

This being said, I confess a lively sympathy with Mr. Eddy's aspirations, and his suggestion of "social control" does not appall me. But the last 1900 years admonish us not to be too sanguine of early complete results.

Los Angeles, Calif. C. ELLWOOD NASH.

Communists and the Scottsboro Case

EDITOR THE CHRISTIAN CENTURY:

SIR: May I take a friendly exception to your brief editorial of the issue of July 22, entitled, "This Misinformed World"? When you lay upon the communists the responsibility for world agitation against the legal lynching of the eight Negro lads at Scottsboro, Alabama, and complain that their representation of the case as falling within the "class struggle" is so far astray that "it would be impossible to misinterpret the Scottsboro case more completely" are you not guilty of a serious misapprehension of the communist point of view, and of the witness of history?

The communists do not claim that the eight Negro boys were members of their party, nor that their arrest was incidental to any immediate labor conflict. What they do claim is that the manner in which they were imprisoned and tried, and are being railroaded to the gallows, is an obvious sequence of the economic relation in which the Negro has stood to the ruling class of the south, and that the very passion of the "poor white trash" of the south toward the black man derives undeniably from the economic exploitation of both. So far from their claim before the world that, in this instance, there is a glaring exhibit of class-rulership and class-legislation being a misinterpretation of the facts, the truth would seem to me to lie against your own superficial conclusion that because these boys are illiterate and baffled and badly frightened they are not therefore involved in the oppression of their race in the economic field.

Moreover, if communists use emotional appeals to carry on their propaganda and increase their members, as they do sometimes in an extreme degree, do not even so the churches, resorting to a Billy Sunday or other religious vaudeville to get members? This is not to justify them, but merely to indicate that the churches are hardly in the position to throw stones.

La Crescenta, Calif. ROBERT WHITAKER.

Innocent Questions

EDITOR THE CHRISTIAN CENTURY:

SIR: Will you kindly permit a few innocent questions? Was it Isaiah and Jesus who said: "And seeing ye shall see, and shall in no wise perceive"? In view of recent incidents within the borders of our own country, would it be possible for Mr. Gandhi, of India, to become a citizen of our Christian nation? Would Mr. Gandhi's Christly principle of "put up thy sword" or "nonviolence" pass muster before all the honored judges of the supreme court of the United States?

Is it possible that Russia will bring about more social altruism by the practice of atheistic force than we can by the theory of Christian love? Is it wise for the economic brains of America to sit down and wait for a Moses or a movement, while the despised bolsheviks of Russia adopt and work out a plan?

Is it conceivable for the Christians of this generation to witness the world's greatest economic and spiritual reforms as coming from atheistic and non-Christian sources?

In facing these questions, shall we see and in no wise perceive? Shall we make a scourge of paganistic cords and drive these refined Christian principles out of the temple of decent society? Or shall we open our eyes and behold what is taking place here and now?

Summerville, S. C. B. FRANK HASTY.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

London Assembly Heralds Peace

Radio Carries Messages to Sixty Assemblies—Death of Archbishop Soderblom—Students Meet

(*British Table Talk*)

LONDON, July 13.—Being far away from London on Saturday, I had no opportunity of seeing the vast crowd which assembled in and around the Albert hall. Such a demonstration, either in respect of its size or of its representative character, has not been known in my time. And thanks to the radio, more than 60 assemblies were held in different parts of the country to hear the speeches. The resolution, passed unanimously in all these gatherings, urged the government "to do all in its power to bring about a real reduction in the armies, navies, and air forces of the world." But it was not only what was said, but the men who said it, that gave importance to the assembly. The chair was taken by Field-Marshal Sir William Robertson, the leading figure in our army. He preferred to believe that "the majority of people in the world in these days thought that war hurt everybody, benefited nobody—except the profiteers—and settled nothing." The prime minister, Mr. Baldwin and Mr. Lloyd George all spoke in harmony with each other. All knew the difficulties; saw the real peril of the moment; felt the same obligations of honor. All of them confessed that the bills for armaments in Europe had grown, and that they could never be reduced except by common action. All of them faced the inconceivable horrors of another war. Mr. Lloyd George in particular spoke of the common talk of Europe about the next war, and the common question, "Who will be on our side?" War must not merely be renounced on a scroll of paper, but in the hearts of men. Our immediate need is a growth of trust and good will, and clearly all friends of peace ought to use every endeavor. "The night cometh when no man can work."

* * *

The Death of a Great Churchman

The news that Nathan Söderblom, archbishop of Upsala, is dead will be received with deep and sincere sorrow by many in this country. From the time when he spoke at Copec till this summer he was frequently in England. Sometimes he used to come by airplane, a method of progress which suited his swift and restless nature. His mastery of English, as well as of other languages, was complete. He always said that he thought French the most beautiful of languages. He even preached on the wireless in English, no easy task. The archbishop took the lead in the Life and Work conference which was held in Stockholm in August, 1925. There he was in everything, ready to speak or guide a committee or even accompany a hymn. To him the success of that conference was in no small measure due. The Catholics suspected and perhaps still suspect that he had in mind the formation of a Protestant *bloc* in Europe; but though the archbishop was a statesman, he probably had no such ambition. His reputation as a scholar in the province of the philosophy of religion was secure in all the world's academies. He was a familiar figure in Sweden, and greatly admired, though some thought him at times too much inclined to high ritual, and others, I have heard, did not care for his friendliness to the theater. He was a vivid and tireless churchman. On committees he could not sit still for long; his mind worked like an engine, kept in perfect order; but I like to remember how in a council meeting at which I arrived late he walked down from the platform at once and spoke kindly to me of a little book I had written on "Life and Work," although I was almost a stranger to him.

* * *

British Students in Their Summer Camp

It is natural that these notes this week should begin with the first summer conference of the Student Christian movement in the midst of which I am writing. It must be thirty-four years since I visited for the first time a summer camp of the S. C. M. Those were the days when Wilder and Mott were planning the International Student federation with the battle-cry, "The evangelization of the world in this generation." That generation is over, and the world is not evangelized, but none the less it was a great word of defiance which was sounded, and much has been done and greatly has the whole church of God been enriched by those who in their youth saw visions near this place. The undergraduates of 1897 are the senior friends of the movement now. But of those brethren who saw the Lord at Carbar, some are fallen asleep—Douglas Thornton and Temple Gairdner—but the greater number remain.

The range of churchmanship in the movement is much wider than it was a generation ago. It is customary to hold two daily meetings in the big tent. In the morning, R. O. Hall, a former chairman of the movement, is taking us through the gospel of St. Luke, with the general theme, "The Coming of the Church." Afterwards the members of the conference break up into groups which consider the relation of the church to science, psychology, international affairs, social problems, and art.

EDWARD SHILLITO.

Death of Bishop Beauchamp, Southern Churchman

Rev. W. B. Beauchamp, since last year bishop of the Methodist church, south, in charge of the episcopal district covering Baltimore and Virginia conferences, with headquarters in Richmond, died in that city June 28, at 62 years of age.

Churches Fight State Lottery

Mass Meeting in Sydney Protests Against Plan to Raise Government Revenue—Veteran Minister Dies

(*Correspondence from Australia*)

GOULBURN, N. S. W., June 29.—The New South Wales government's determination to run a state lottery has raised a storm of protest from many public bodies, especially the churches. At a well attended meeting of citizens held recently in Sydney, with Dr. Mary Booth in the chair, several speakers spoke of the evils of gambling, castigated the government for exploiting human frailty, and dwelt at length on the enormous cost of running lotteries. Several cases were cited where the profits of state lotteries were quite negligible, and in some cases debit balances were the result. The people of Queensland ran a lottery for the hospitals; they subscribed £3,106,000, and the hospitals received £990,000. The histories of lotteries which were considered successful went to prove that not more than 20 per cent of the money paid in reached the object for which it was subscribed.

* * *

Resolution Adopted

The Rev. R. B. S. Hammond moved "That this meeting of citizens, representing many organizations which concern themselves with the moral and material progress of the community, desires to appeal most earnestly to the government to refrain from carrying out the proposal to establish a lottery under the sanction of the crown, for the benefit of the hospitals, or for any other purpose. We urge this, for the following reasons: 1. The expenses of a lottery scheme are so great that the percentage of profit is comparatively insignificant. 2. The springs of individual generosity would be immediately dried up if a lottery were officially sanctioned for the support of our hospitals. The sum of £500,000 was contributed last year by the public to the public hospitals in this state. 3. We regard any scheme which encourages the gambling habit as a grave danger to the moral welfare of the community."

* * *

"Grand Old Man" of Sydney Passes

Two weeks ago Archdeacon F. B. Boyce, a veteran Anglican clergyman, passed away at the age of 87 years. Born in Devon, England, he spent 78 years in Australia, 63 of which he served in the Anglican ministry. He was intensely interested in the advancement of the social welfare of the community. For 36 years he worked strenuously in the cause of temperance; for 25 years he held the office

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of president of the New South Wales temperance alliance. During his term of office he saw the number of saloons reduced from 3,400 to 2,600, although during that period the population almost doubled. He started a movement which resulted in the passing of the old age pensions act, and his intense patriotism earned for him the title of "the father of Empire day." The archdeacon was a fellow of the Royal Geographical society, and of the Royal Historical society, London. He also was the author of several books. The decease of the "grand old man of the Church of England in Sydney" was universally mourned.

* * *

Import Scots to Preach To Scotchmen

The Scots church in Sydney, has arranged for a number of special preachers for various periods. Dr. Boyd Scott returned to Scotland last month after having completed six months of service. His successor, Rev. Moffitt Gillan, who is also from Scotland, will serve for nine months. He is drawing large congregations and by strong, sane, and evangelical preaching he is helping to build up the kingdom of God in this southern hemisphere. It is rumored that a leading Canadian minister will be invited as the next special preacher for Scots.

* * *

Good Will Visitor From Canada

Another distinguished visitor in Sydney at the present time is Dr. P. Bruce Thornton, for 17 years minister of St. Paul's church, Winnipeg. Dr. Thornton was commissioned by the United Church of Canada to visit the mission fields of India, China, Korea and Japan, and is now on a mission of friendship and good will to the Australian people. He stated that he is trying to arrange for an exchange of ministers between the Canadian and the Australian churches. He has arranged for an exchange of letters between 15 boys and girls in Winnipeg, and 15 boys and girls of corresponding ages in Melbourne.

* * *

Maintaining Separation

In the business part of Sydney, sandwiched in between stores and offices, the writer discovered a very interesting Presbyterian church, which stands aloof from all the other Presbyterian churches in Australia. It claims allegiance to the Free Church of Scotland, and the form of service has a delightful old-world flavor about it. Although there was neither choir nor organ, the singing was excellent. The praise part of the service, which consisted entirely of the Psalms, was led by the precentor who sat in solemn dignity immediately underneath and in front of the pulpit. The congregation sat for the Psalms, and stood for the prayers. Last Sunday the church welcomed its new minister, the Rev. Mr. McDonald from Arran, Scotland. Two members of the congregation are students for the Free church ministry. Upon completion of their arts work, they will not attend St. Andrew's hall, the local, splendidly staffed Presbyterian theological seminary, but will sail for Scotland for their ministerial training.

A. Crowther Smith.

Farmers Revolt in Philippines

Kill Constabulary, Capture Town, in Protest Against Agrarian Injustices—Heavy Sentences for Survivors

(Correspondence from the Philippines)

Manila, June 29.—On Sunday, Jan. 11, 1931, the Philippines was electrified by the news that "colorums" had attacked and captured the municipal center of Tayug, a town 138 miles north of Manila. At midnight on Saturday approximately 60 people, including 14 women, called "colorums" because they were supposed to be motivated by religious fanaticism, attacked the town. They had gathered at a barrio called San Nicolas, six kilometers away, and started on foot to Tayug. On the way they met and commandeered a large truck. Arriving in Tayug, they went at once to the headquarters of the local detachment of the Philippine constabulary. They attacked this building, and were inside before their presence was realized. Three constabulary soldiers were killed and others fled, leaving the colorums in possession of the building and the arms and ammunition it contained. Later it was discovered that about half the constabulary soldiers were not on duty when the attack occurred. The reason for their absence could not be learned because the colorums, after seizing the headquarters, attacked the local commander in his home and killed him after a fight. The second in command, hearing the commotion, came with his revolver, but was cut down from behind as he entered the door.

After disposing of the constabulary, the colorums burned the post office. The municipal police offered not the slightest opposition at any time. The crowd seized Opeirana, the chief of police, and compelled him to enter the municipal building and carry out all records. These, with particular attention to documents dealing with land, were burned. The homes of various officials next received attention. Thirty-eight houses valued at 47,180 pesos ($23,590) were given to the flames. The officials themselves fled at the first outbreak, which was wise, for the crowd was yelling for their blood. The townspeople abandoned the town, and went to the homes in nearby barrios or slept in the rice fields.

Barricaded in Convent

One of the constabulary soldiers who escaped, walked nine kilometers to San Quentin. He arrived there at five o'clock Sunday morning and telegraphed for help. From various centers, including Manila, constabulary troops began to concentrate on Tayug. The colorums had barricaded themselves in the convent, a thick-walled building at one side of the plaza. All day desultory firing continued. At one time a young woman member of the party in the convent came out carrying a Filipino flag. She fell, riddled with bullets from Filipino rifles. The bullets ripping through the windows killed six other colorums during the day. (The women had come along to carry ammunition and to care for the wounded. One of them was an ex-school teacher.) At four in the afternoon the constabulary reinforcements had attained sufficient numbers to attack, and they stormed the building. Most of the colorums surrendered then, and others when they were found hiding at various places in the building. By dark Sunday evening it was all over.

The trial of the colorums has just been concluded. Calosa and Abe, the leaders, were given sentences of life imprisonment. Their followers were given from 14 to 17 years.

What was at the bottom of this deplorable affair and of the three similar uprisings which have occurred in the Philippines since 1923? Secretary of the Interior Honorio Ventura said, "The colorums had no definite purpose in what they did. The spirit behind their movement is a hash of religion, politics, fanaticism, and a little of everything else that can serve to inflame them." But the secretary, who is regarded by Philippine labor as its greatest hindrance, can hardly be called an impartial witness.

Agrarian Discontent

The roots of the matter reach deeply into the soil. In Tayug there is a great hacienda or ranch comprising 11 villages with their land, all owned by one family. Wages of from 20 to 40 cents gold a day, exorbitant rents, universality of debt, usurious rates of interest on loans, fearful and hopeless poverty—these are some of the more important elements in that bloody "hash" which the secretary did not mention. (The fact that one of the owners of this estate is a graduate of one of the best-known American agricultural colleges did not seem to make much difference. He studied scientific agriculture when he should have been studying the human side of agricultural life.)

One of the 44 men who were tried for sedition said, "We are poor and work very hard. And yet we work on land that is not ours. We want an equal division of the lands in our country. That is what we think is the meaning of equality before the law." And yet Secretary Ventura said, "If the government could afford it, there would be no problem. It is just a matter of adding some 10,000 men to the constabulary and distributing the force in all the municipalities." Senator Isabelo de los Reyes was nearer the truth. He said that these poor people were made desperate by the exploitation and injustice of rich landowners and their supporters, the constabulary, and that the way to stop uprisings was to stop exploitation and injustice.

Harold E. Fey.

Hubert W. Peet New Editor of English Quaker Weekly

Hubert W. Peet, editor of the Far and Near press bureau, London, has been elected as editor of the Friend, Quaker weekly published in London, to succeed Edward B. Reynolds at the end of the present year, when Dr. Reynolds will have completed 40 years of service.

Japanese Vice Is Investigated

League of Nations Commission Visits the Orient—Anti-Religious Movement Appears—New Religious Sects

(Correspondence from Japan)

TOKYO, June 28.—Undoubtedly the subject of greatest interest to the moral and religious forces of Japan in recent weeks has been the arrival and investigations of the "League of Nations commission of inquiry into the traffic in women and children in the Orient," headed by Dr. Bascom Johnson. Before the announced arrival of the party, the reform forces of the empire busied themselves in preparation of materials for the investigation, and in bringing pressure upon the government to make all facts and conditions clear to the commission. While welcoming the commission as officials of the League of Nations, the Japanese government did not welcome this volunteered assistance from certain reform societies, and rather unwisely sought to restrain such groups from supplying the investigators with unofficial information. Dr. Johnson and his collaborators have been very diplomatic, and have even indicated to Japanese audiences that Japan has fewer recognized prostitutes than some countries in Europe. But there is no doubt that the commission has obtained in Japan, as elsewhere in eastern countries, information which will be of immense value in the league's future efforts to control and curb the nefarious international traffic in women and children for vicious purposes. To residents in Japan a recent statement in the Japan Advertiser, one of the orient's finest English newspapers, is very significant: "Whether the League of Nation commission's visit to Japan has any connection with the situation or not, the fact remains that many inmates of the licensed quarters have secured their freedom during the past month." There is the feeling that the Japanese government is putting her best foot forward on parade, and that the present ease of escape from this bondage does not represent normal conditions.

* * *

Students Joining the "Radical" Movement

Radicalism seems on the increase among the students of Japan. In recent months there have been numerous cases of disturbances in the colleges and universities. At present there are protest movements and threatened strikes in two of Tokyo's great universities. Waseda university students are protesting against a newly appointed president, and at Tokyo Imperial university the students desire a cooperative dining hall rather than a concession to a commercial agent who gives as little service as possible and charges as much as the trade will bear. In both institutions demands are being made for permission for student self-government, and at one well known school when such demands were not granted a group of students snake-danced down the street singing the "Hymn of the Revolution." That all such agitations have the encouragement of communist agents none can doubt, and some such disturbances may even be fomented thereby. But that every demonstration for self-expression, whether by students or by proletariat, is an incipient revolution calling for repressive and punitive measures by police and courts, is an assumption calculated only to spread rather than to control radicalism.

* * *

Anti-Religious Organizations Trouble Leaders

The latest move of the radicals in Japan, and there can be little doubt that this has Russian antecedents, is the organization of anti-religious societies. Started only a few weeks ago and thought at that time to be of very little significance, the movement has now assumed such proportions as to attract the attention of the government, and is considered by most religious leaders to be a serious menace. Some, however, feel that such a movement can make little progress among the tolerant yet reverent Japanese populace. It may even stimulate long decadent religious orders into activity to justify their existence. A recent statement by the head of a small but vigorous sect of Buddhism, to the effect that Buddhism had brought this curse upon its own head by its lack of vitality in an age of transition, stirred up a storm of protest, and many Buddhist leaders are out to demonstrate that the faith still has vigor and value for modern life.

* * *

New Religious Sects Are Thriving

That Japan is essentially religious few who know the facts can doubt. The government is even now investigating a syncretic sect known as the Human-Way cult, which, though less than five years old, is yet said to have two hundred thousand adherents, among whom are educators, military men and government officials. The phenomenal development of other such sects of comparatively recent origin undoubtedly points to the yearning of the Japanese soul for assurance of spiritual reality in a world of stress and strain. It is also significant that few of these sects offer any material or economic advantages, though some promise healings of bodily infirmities to the most faithful. Even in an era of economic depression in the orient the heart cries out more loudly than the stomach for relief. The interests of the two cannot of course be divorced, but this should be a guide to any missionary faith seeking to evangelize present-day Japan.

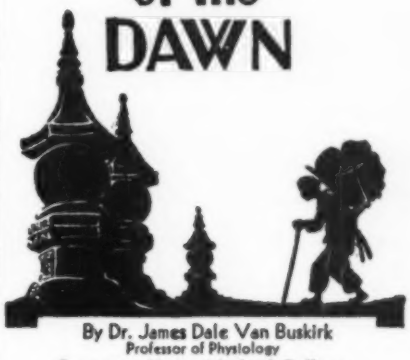
* * *

Christian Headquarters Dream Not to Be

The Japanese Sunday school association's imposing new national headquarters building, in the Kanda district of Tokyo, has just been completed and dedicated with fitting ceremony, and the Christian Literature society has decided to build on its own site on the Ginza of the capital city. Thus bursts another dream-bubble of those who have long desired a united headquarters building of federated Christian activities in Tokyo. Oh well, perhaps "it is just as well not to put all one's eggs in one basket."

T. T. BRUMBAUGH.

KOREA LAND of the DAWN



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Dry Law Reaching "Higher Ups"

Federal Attorney Shows Ability to Send Important Violators to Prison—Dr. Yarrow Freed

(Correspondence from Chicago)

CHICAGO, July 25.—One hears and reads a lot about the ineffectiveness of prohibition enforcement, but, actually, it is not so bad. Not nearly so bad as some individuals and newspapers would like to see it. According to the annual report of United States Attorney George E. Q. Johnson, issued July 22, 60 per cent of all federal law violators sentenced to prison in the Chicago district during the fiscal year ending June 30, were dry law offenders. In prohibition cases, 58 defendants were sentenced to the penitentiary for a total of over 81 years, and 789 were sentenced to jail for a total of over 173 years. The total number of defendants sentenced to some form of imprisonment on prohibition charges was 876. Among the eminent gentry of the underworld successfully prosecuted by Mr. Johnson were: County Assessor Gene Oliver; Jack Gusik, Capone gangster; State Representative Lawrence C. O'Brien, all on income tax evasion charges; and Al Capone himself, on a charge of contempt of court. Further, pleas of guilty on tax evasion charges were entered by Capone, Frank Nitti (Capone's "enforcer"), Terry Druggan, Frankie Lake, and Sam Gusik, all gangsters; and Capone also pleaded guilty on booze conspiracy charges. United States Attorney Johnson is an honest and fearless officer, and no one can charge that he pays attention only to the small fry.

* * *

The Gangster's Madonna

Chicago enjoyed the excitement of a near "miracle" during the past week. Someone discovered a mysterious image which seemed to be that of a madonna and child on a brick wall of a building at 1023 South Ashland avenue. Its nature was hard to determine. It was invisible by day, but shone dimly at night. Reporters investigating tried to scrape it off with penknives, thinking that it might be painted with phosphorescent pigment. At any rate, it drew a crowd of 100,000 in two nights, including pickpockets and hot-dog salesmen, who milled around and broke in the roofs of adjoining garages. Four hundred policemen were required to control the mob. At last Sam Genna, a surviving member of the once notorious family of booze gangsters, who, with his family, had been viewing the image with awe, returned to his near-by apartment, and moved the curtain on his window. As he did so, to the consternation of onlookers, the image became animated, and moved up the wall about eight feet! An irreverent police lieutenant, investigating, found his way to the curtain in the Genna apartment, and discovered, by manipulating it, he could move or obliterate the image. The phenomenon, evidently, had been caused by a reflection from a street light on the curtain, thrown back on the brick wall. It took a long time to convince everybody, some of whom were kneeling and crossing themselves, that the image was no miracle.

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A Peace-Time Workers' Army

Prof. Richard T. Ely, of the institute for research in land economics of Northwestern university, probably the dean of American economists, offers a new proposal for the relief of unemployment. He has been interviewed by Carroll Binder and the story is told in the Daily News. In response to a question as to what can be done for men now jobless, Prof. Ely replied, "Create a peace-time army!" But this is not to be any ordinary army. "I propose," says Prof. Ely, "the recruiting of the unemployed in a peace-time army which would engage in non-competitive occupations for the common good at non-competitive wages, about the level of those paid to United States soldiers." The removal of railroad grade crossings, the beautifying of railroad rights of way, reforestation, campaigns for the elimination of mosquitoes, etc., are among the projects proposed.

"The unemployed would be able to earn a living in useful work which would keep them fit for employment in competitive industry as soon as jobs materialized," Prof. Ely goes on. The United States, he points out, could borrow the money to finance the scheme at a low rate of interest, and the money could be raised by a sales tax on several carefully chosen commodities. The idea looks all right, but it is not likely to get serious consideration. We'll stick to the American form of the dole—inadequate and demoralizing charity.

* * *

Dr. Yarrow Freed

Dr. Philip Yarrow, who, as a recent editorial in The Christian Century intimated, has been kept in the county jail for twenty days on account of somebody's malice—malicious prosecution of a book dealer charged with selling an obscene book was the charge against him—has been released on a $6,000 bond posted by a friend, pending disposition of an appeal of the case. Dr. Yarrow refused to pay a court judgment of $5,000, and was imprisoned under the old debtor's law, the bookseller paying his board of 50 cents a day to keep him in jail. It is a shameful thing that a man of Dr. Yarrow's calibre should have been so imprisoned, especially during the stifling hot weather of the past few weeks, for rendering society a signal service.

* * *

And So Forth

The church vacation schools of Chicago have had another highly successful season. About 10,000 children were gathered in 250 schools in the city and suburbs. A great picnic was held in Washington park last week.

Illinois manufacturing industries in June showed losses of 3 per cent in employment and 4.6 per cent in pay rolls compared with May, according to the state department of labor report.

CHARLES T. HOLMAN.

Greek Church Shows Changes

Interest in Religious Education and Preaching Marks a New Day—Helen Keller in Jugoslavia

(Correspondence from the Balkans)

BELGRAD, July 13.—The holy synod of the Church of Greece has just instituted a committee of eight, presided over by the president of the synod, to study the problem of religious education in Greece, and "undertake whatever seems necessary to bring the standards of religious education in Greece up to the best modern requirements." The marked increase of sermons in the church, almost unknown ten years ago, and the greatly enlarged social and philanthropic work of the church since the war, offer evidence that the church in Greece is doing its utmost to meet the moral and social requirements of today. The commission now appointed is partly a result of the resolutions of the conference of Greek theologians recently reported in these columns. Among its first actions, the commission has announced a prize to be awarded the author of the best study presented on the history of religious education.

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Helen Keller Visits Jugoslavia

The recent visit of Miss Helen Keller to Jugoslavia has amounted to nothing less than a sensation in educational and philanthropic circles. She was the guest of the nation and was received everywhere with the utmost attention. Her comments on things experienced here were very felicitous and her constant emphasis on the need for greater care for the blind has done much to stimulate interest in this special form of social service. Miss Keller was received in audience by King Alexander and "chatted" with him for half an hour. Just previous to her departure for Zagreb and Ljubljana, Miss Keller received a high Jugoslav decoration.

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Boys' Camps Open In Balkans

The month of July for most of the boys in all of the Balkan states comes in under the sign of Y. M. C. A. camps. Probably no other single item in which the Y. M. C. A. has pioneered in this part of the world has made such a deep impression on the public consciousness as the camps conducted in southeastern Europe and Turkey. Greece reports double last year's enrolment in its national camp set in the valley known as the birthplace of Achilles, just at the foot of Mt. Pelion. A more nearly ideal camp-site would be difficult to imagine, and the four-fold program it conducts approaches nearly the ideal, as well. Boys and young men go home from these camps better in character and in body and richer in religious experience, for having visited them. The Jugoslav Y. M. C. A. camp is located on one of the most beautiful bays of the Adriatic, near Dubrovnik. Rumania's camp is in the mountains near Sinaia, the summer capital, and Bulgaria's on the Black sea. Over two thousand young men and boys will be using these camps this summer.

* * *

And So Forth

A law has just been promulgated in Jugoslavia indicating the amount of government support to be given annually to the Protestant churches in the country. The total sum (1,444,000 din.) will be divided according to the membership statistics furnished by the churches.

After having been postponed from the dates originally set in the spring, the "Sabor," or council of bishops of the Serbian Orthodox church, has been called to meet Sept. 14 next. This session will be of great significance in the life of the church, as it must make final decisions about the new church constitution intended to adapt the church law and politics to post-war conditions in this country, political and national.

The fourth annual convention of temperance societies in Jugoslavia has just closed in Belgrad. It lasted four days and was attended by over 200 official delegates.

Among the most prominent delegates from southeastern Europe at the world's convention of the Y. M. C. A. in Cleveland will be Prof. Stefan Zankov, of the University of Sofia, Bulgaria. Prof. Zankov is well known to members of the Stockholm and Lausanne commissions, but to a far wider circle in Europe he is the most successful interpreter of the Eastern Orthodox church to students in the west.

DONALD A. LOWRIE.

BOOKS RECEIVED

The Words of God in an African Forest, by W. Reginald Wheeler. Revell, $3.00.

Beautiful Gold, a Story of Burma, by Robert Bruce Thurber. Revell, $1.50.

Victorious Christianity, by Samuel Graham Neil. Revell, $1.50.

Seeing South America, by John T. Faris. Revell, $2.50.

The Dilemma of Religious Knowledge, by Charles A. Bennett. Yale University Press, $2.00.

Christians and Jews, Atlantic City Conference. International Missionary Council, $1.00.

Treasures in the Earth, by Fred Hamlin. Friendship Press, $1.00.

Korea, Land of the Dawn, by James Dale Van Buskirk. Missionary Education Movement, $1.00.

Roving with the Migrants, by Adela J. Ballard. Missionary Education Movement, $.50.

The Adventures of Mr. Friend, by Harold B. Hunting. Friendship Press, $1.00.

The World on a Farm, by Gertrude Chandler Warner. Friendship Press, $1.00.

Quotable Poems, an Anthology of Modern Verse: Volume Two. Compiled by Thomas Curtis Clark. Willett, Clark & Company, $2.50.

Medicine, Science and Art, by Alfred E. Cohn. University of Chicago Press, $4.00.

Will America Become Catholic? by John F. Moore. Harpers, $2.00.

Hidden Springs of the Russian Revolution, personal memoirs of Katerina Breshkovskaia, edited by Lincoln Hutchinson. Stanford University Press, $5.00.

A White Bird Flying, by Bess Streeter Aldrich. Appleton, $2.00.

The Reparation Settlement, 1930, by Denys P. Myers. World Peace Foundation, $2.50.

The Story of Agricultural Missions, by B. H. Hunnicutt and W. W. Reid. Missionary Education Movement, $1.00.

The Graper Girls, by Elizabeth Corbett. Century Co., $2.00.

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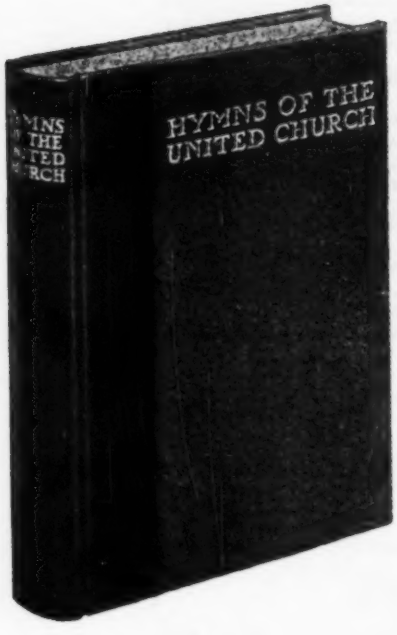

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